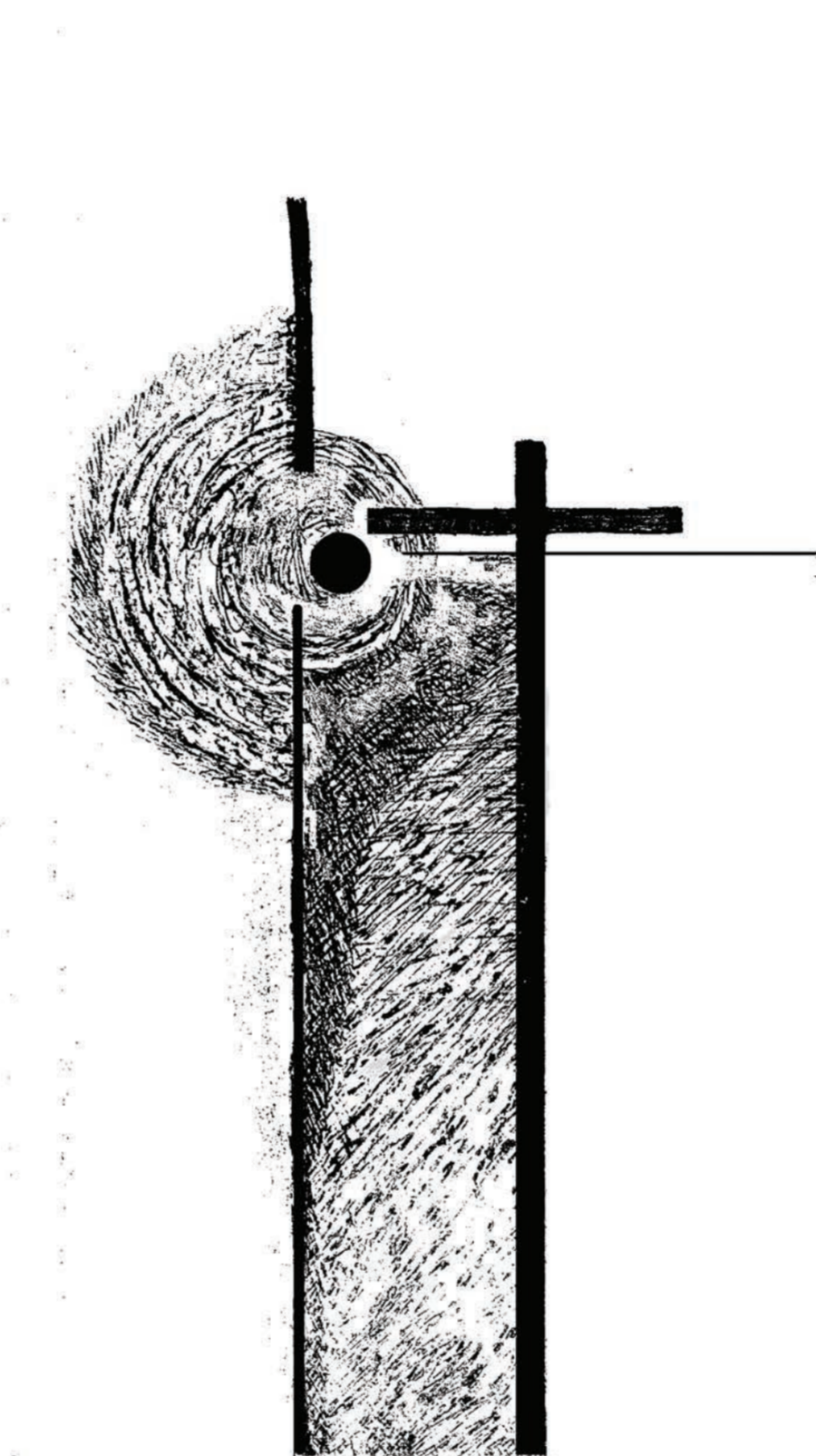
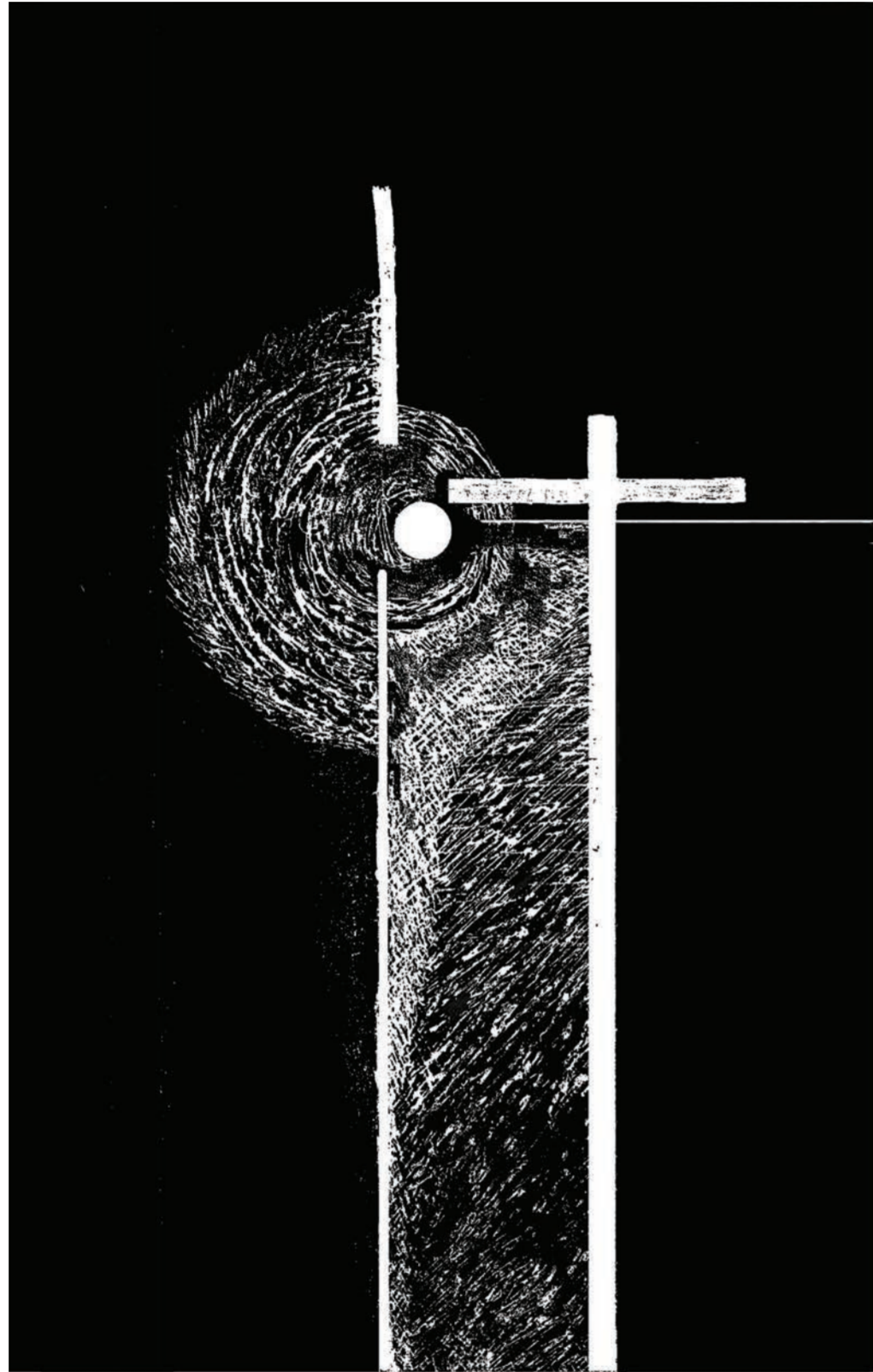




A place of Farewell,  
'Making the moment visible and present'; an architecture of proximity,  
distance and procession; a setting for lamentation and immanence.



**At the place of Farewell,**

Where the last goodbye will be said.  
A goodbye full of pain, sadness and grief.  
A goodbye which, however, matures within us over time  
and it does not hurt, so much, anymore.

**At the place of Farewell,**

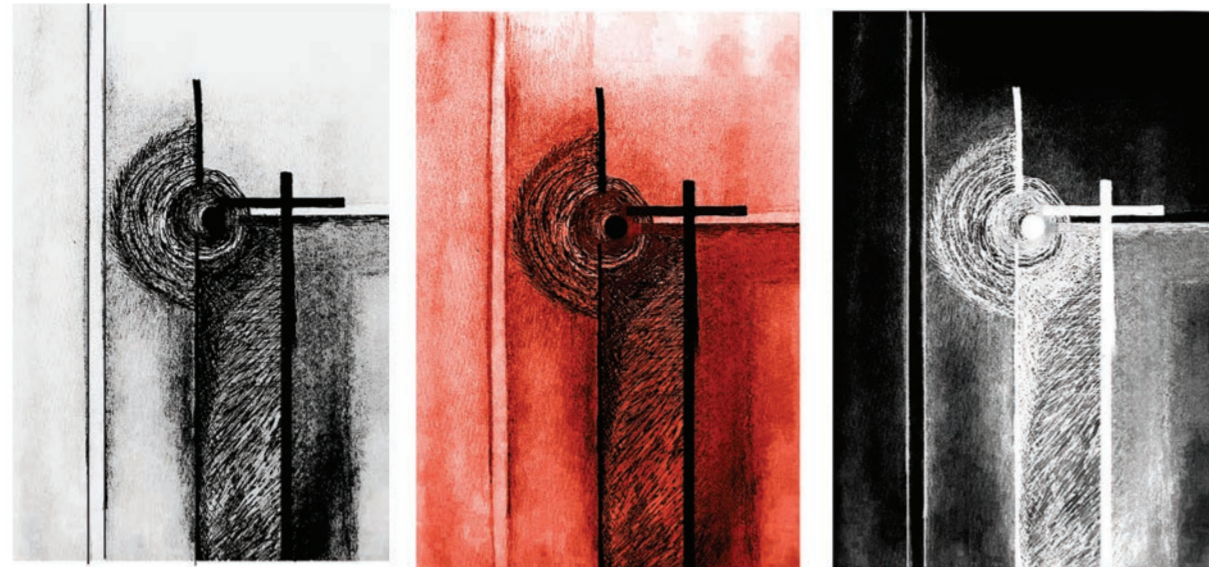
Where the living say goodbye to the deceased,  
once and for all,  
and let them continue their journey towards eternity.

**At the place of Farewell,**

Where feelings and emotions are  
sharpened,  
strengthened,  
culminated  
and where they then are at peace.

**At the place of Farewell,**

Where the light,  
the darkness,  
the water,  
the nature,  
first intensify and then alleviate the pain caused  
by the loss.



**Black**, the color of, darkness and despair. The night.

**Black**, the color of, sadness, fear and evil.

**Black**, the color of, grief, mourning and death.

The Absence.

**Red**, the color of, violence, danger, anger and aggression .

**Red**, the color of, energy and action which, paradoxically, means "stop" and stillness.

**Red**, a color to capture attention and elicit emotions.

**Red**, is the color of, the Christian Crucifixion.

**White**, the color of, illumination and goodness. The day.

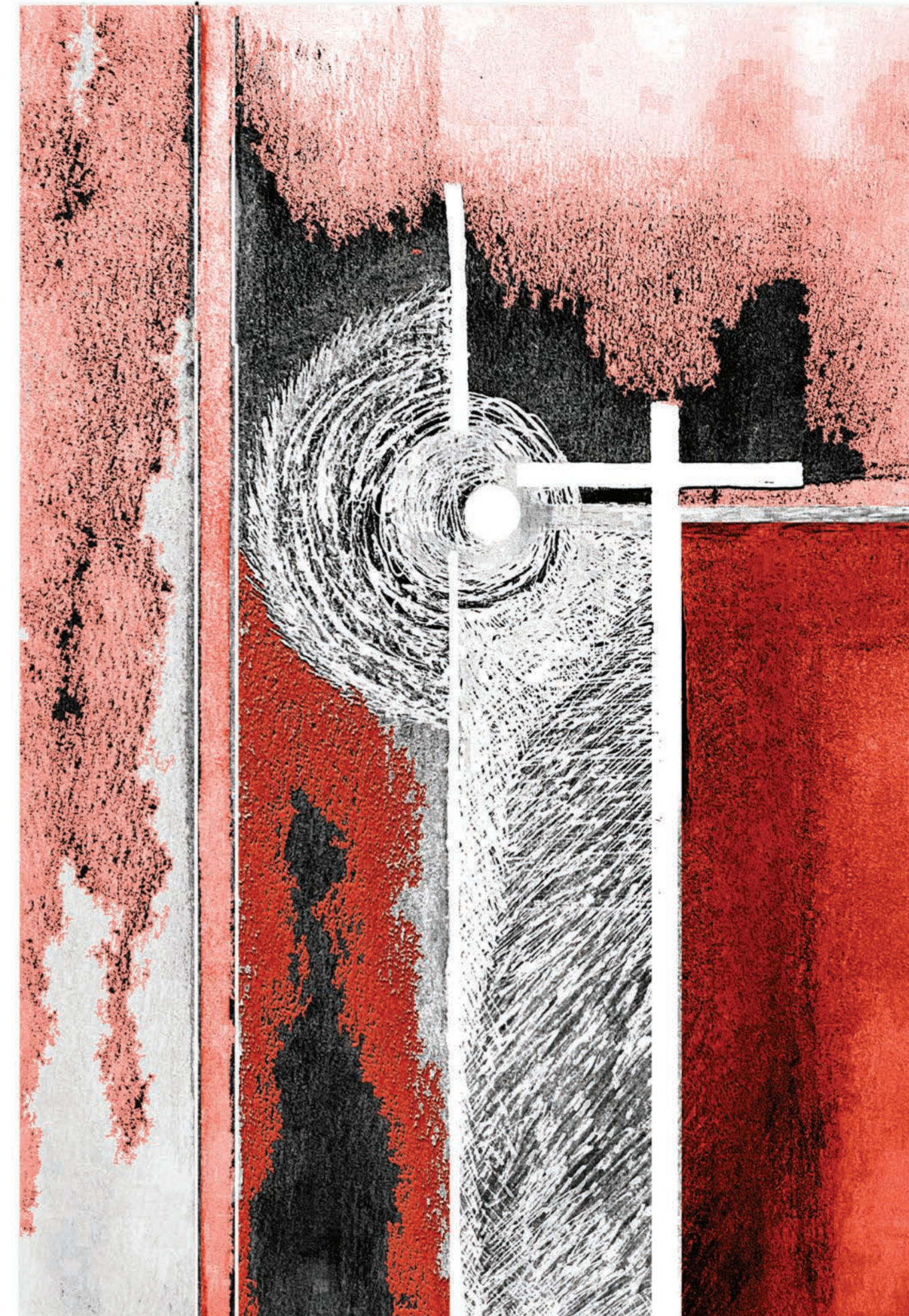
**White**, the color of, purity, softness and protection.

**White**, the color of, cleansing, mental purity and renewal.

The Catharsis



Deconstruction of *The place of Farewell*



The place of Farewell

*The place of Farewell* presents the junction of black, red and white. The junction of sadness, anger and softness. The junction of fear, stillness and purity.

*The Absence, the Intensified Emotions and the Cathartic Moment.*

## Project Description

The project aims to provide a new local place of Farewell for the residents of Lewes, U.K.

Located at Southdown Lewes alongside river Ouse, the project aims to develop an extended journey of farewell directly connected to nature, exposed to weather conditions and driven by light.

Making the moment visible and present.

A multi-faith experience is aimed to be achieved and hence none of the spaces provided, including the chapel, will be correlated to any particular religion.

The project also aims to provide the Final Destination for the deceased with facilities for body disposal.

This project is a rethinking of first term's project, towards a more useful cohesive proposal.

## Sequence

1.	2.	3.	4.	5.	6.
Exploring the remembrance of the deceased	Research on Death I	Research on Death II	Locating	Design Development	The Place of Farewell
October - December Exploration	What happens after Death	Death and Architecture	Site: River Ouse	Towards a place of farewell	Proposal

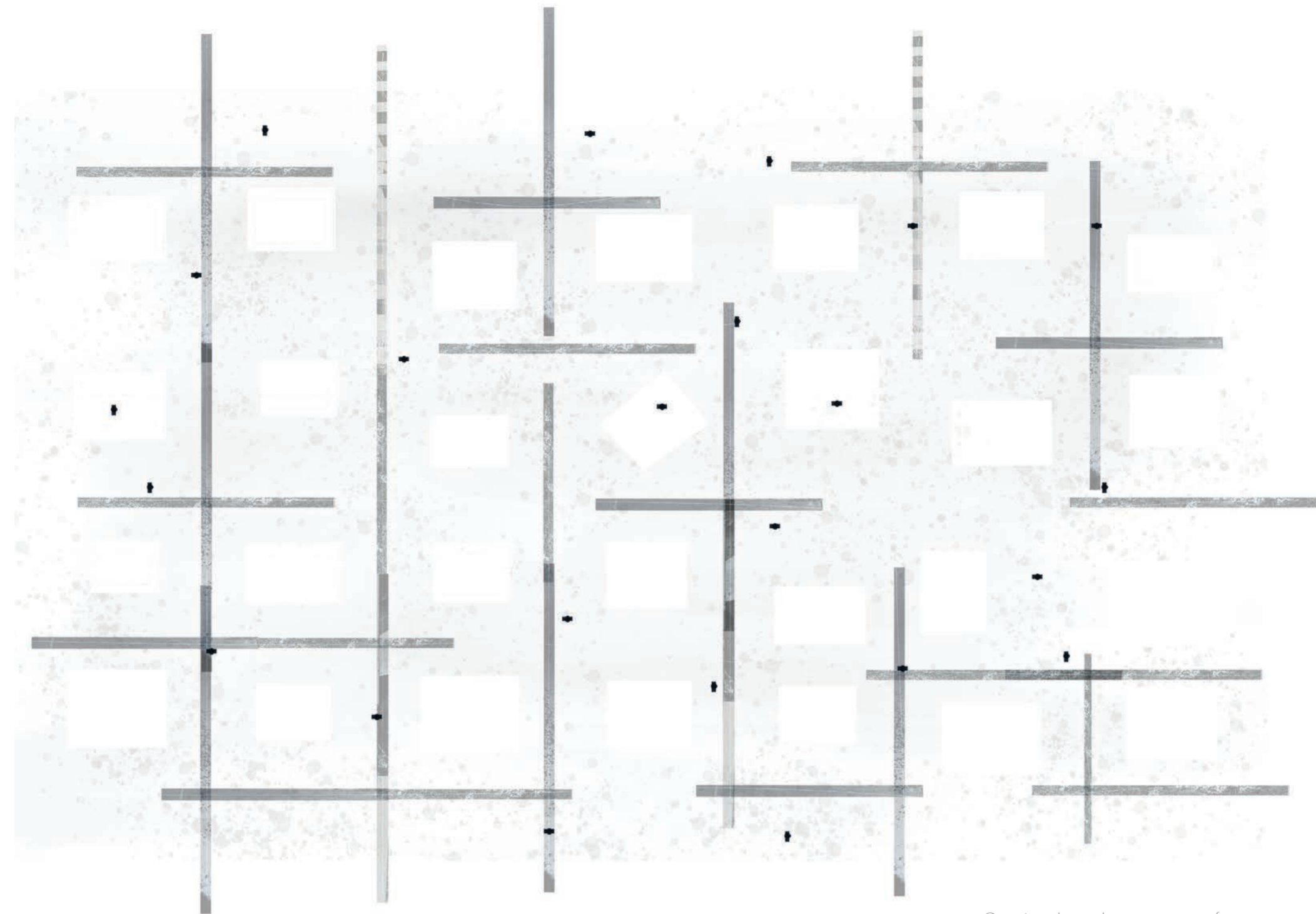


The Crossing of life and death

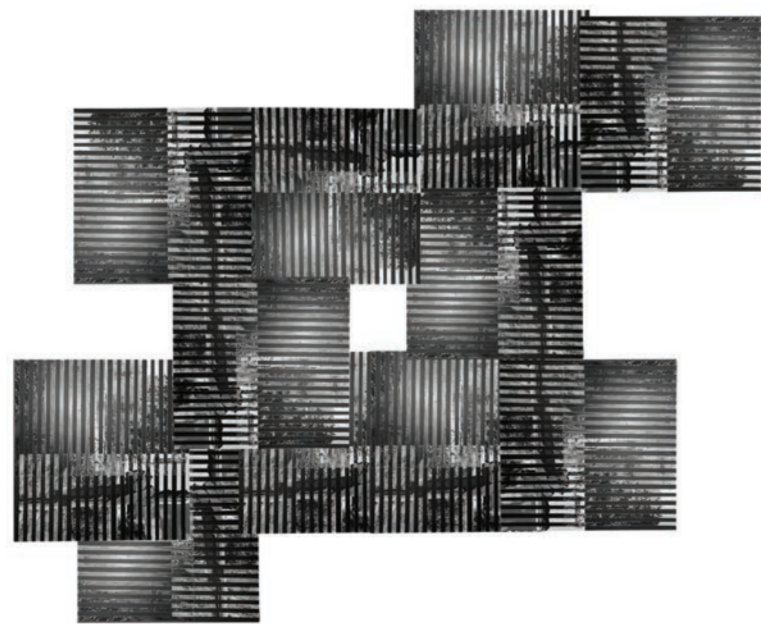
## Chapter 1

Exploring the remembrance of the  
deceased

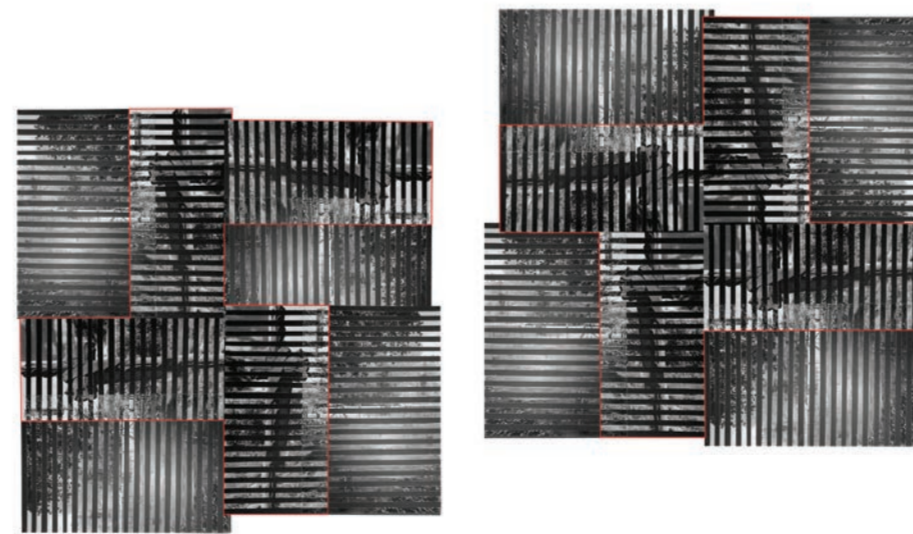
October - December Exploration



Crossing through a sequence of rooms



Exploring crossings I



Exploring crossings II

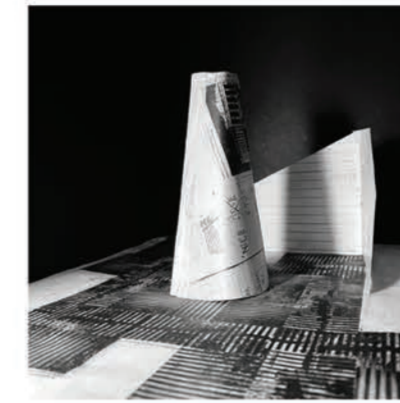
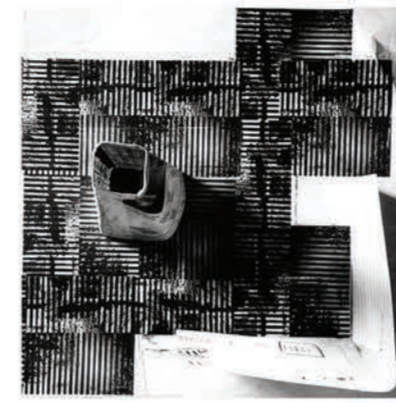
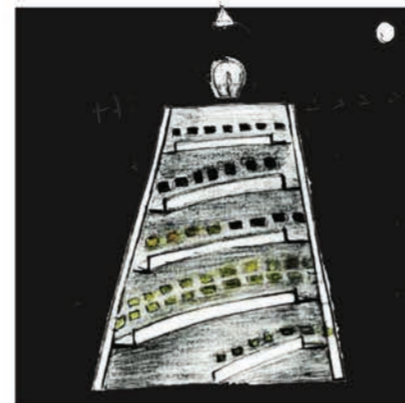
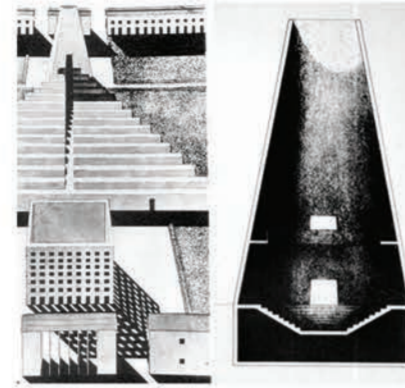


Exploring the sequence of rooms

### A place of Crossings

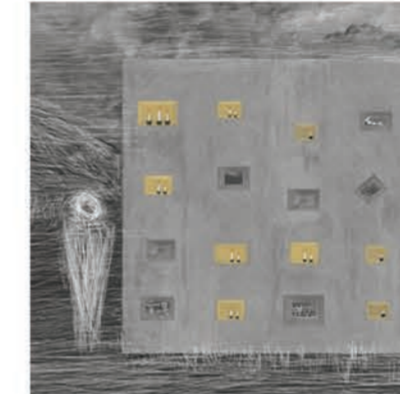
Exploration of the place of crossings

San Cataldo Cemetery,  
Modena, Italy,  
1971  
Aldo Rossi



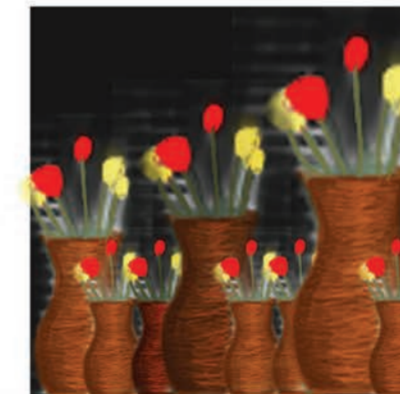
The quiet room

The Brion Cemetery, San Vito  
d'Altivole, Italy,  
1968-1978  
Carlo Scarpa



The candles room

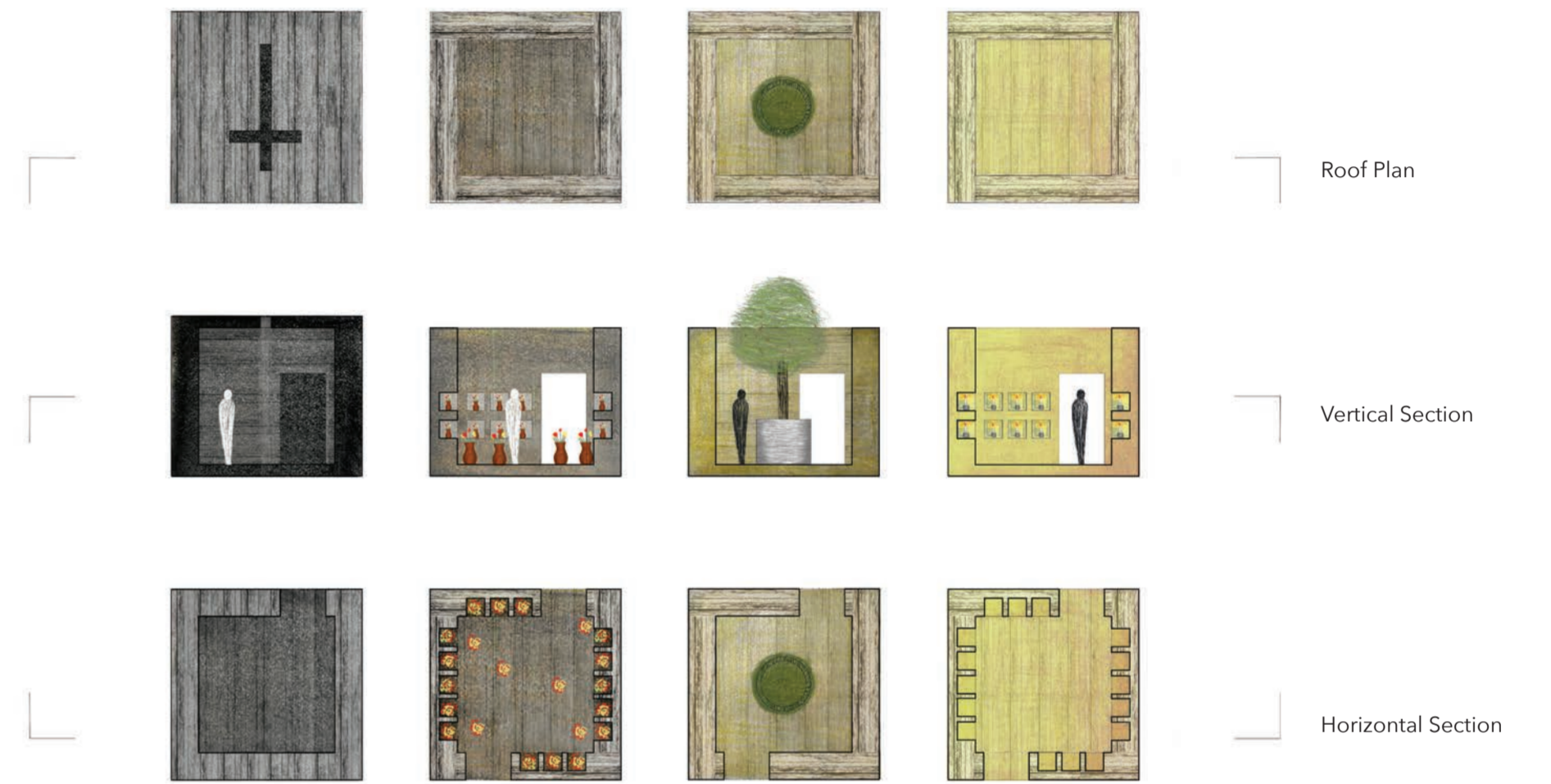
Igualada Cemetery,  
near Barcelona, Spain  
1994  
Enric Miralles and Carme Pinos



The flowers room



Diagram drawing of the memorial gardens  
The passage from dark to bright rooms as a means of catharsis



The dark silent room    The flowers room    The transitional room    The candles room

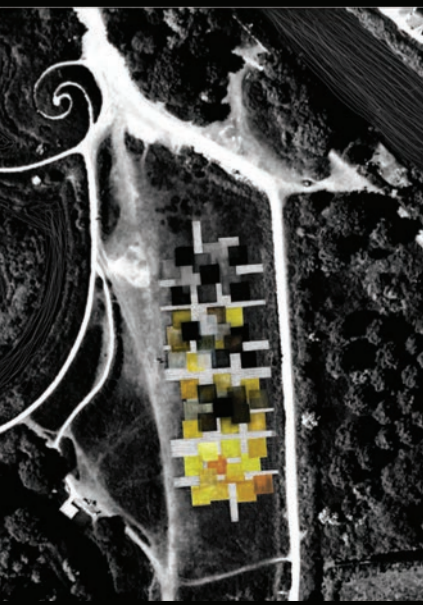
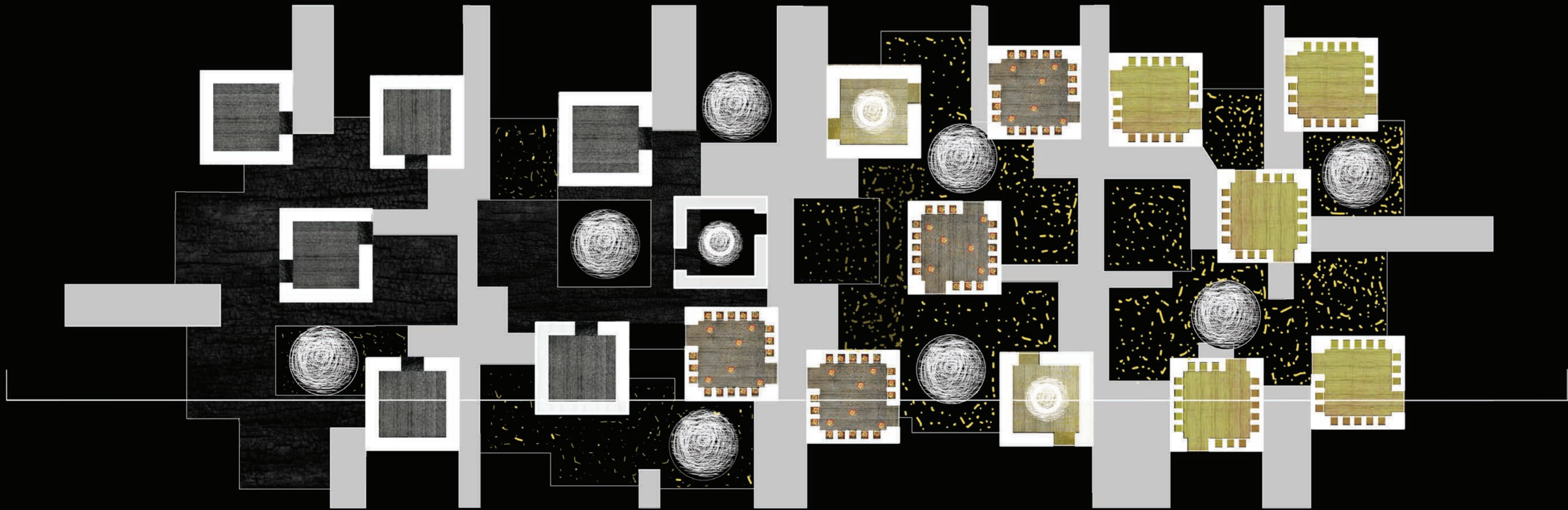
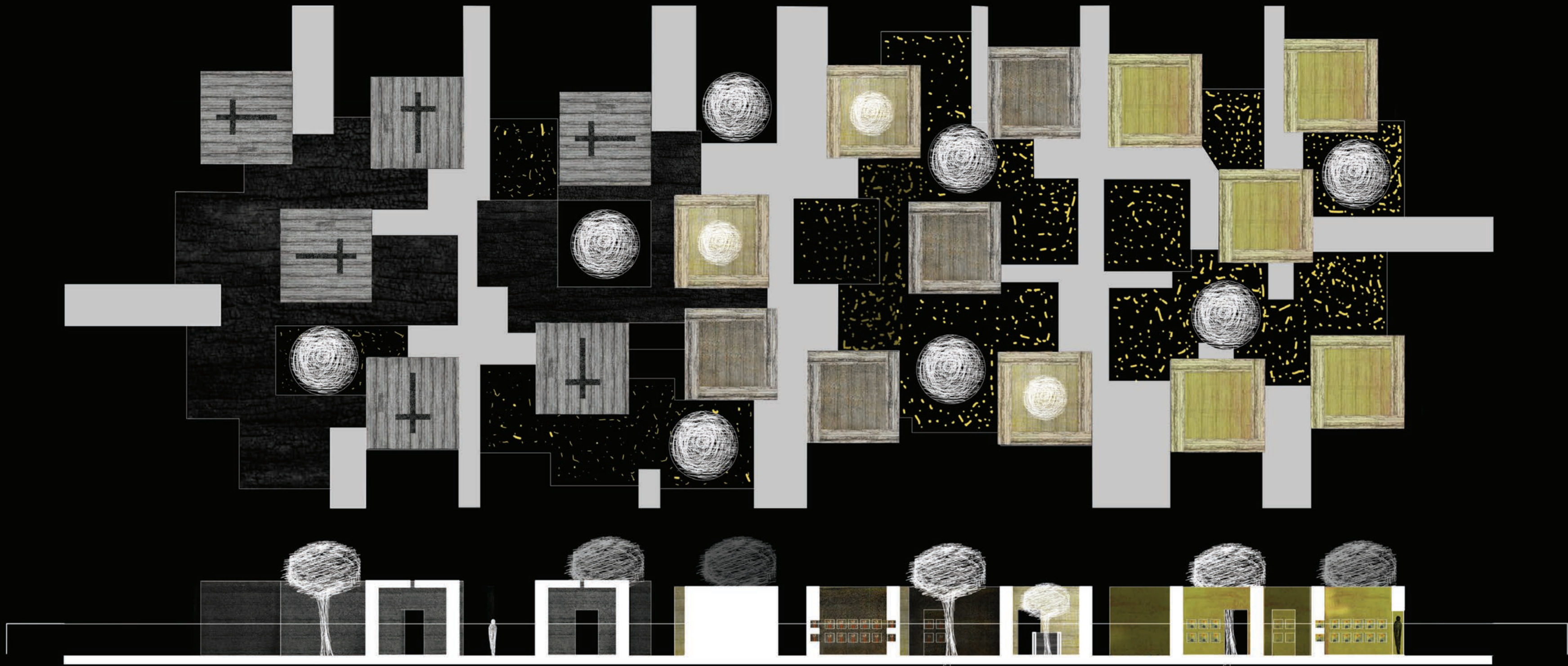
A place for people to be silent in the dark, to remember their loved ones that have passed.

A place for people to leave flowers, possibly cut from the gardens of the project. By changing the place of where people leave the flowers (in a room of vases instead of on graves) the ritual emphasizes on the experience of the alive ones.

A place for people to just walk through as part of the journey from dark to light.

A place for people to light candles in memory of people that have passed.





The Memorial Gardens

Location- Lewes Edge



Towards the Final Destination

## Chapter 2

Research on Death I

What happens after Death



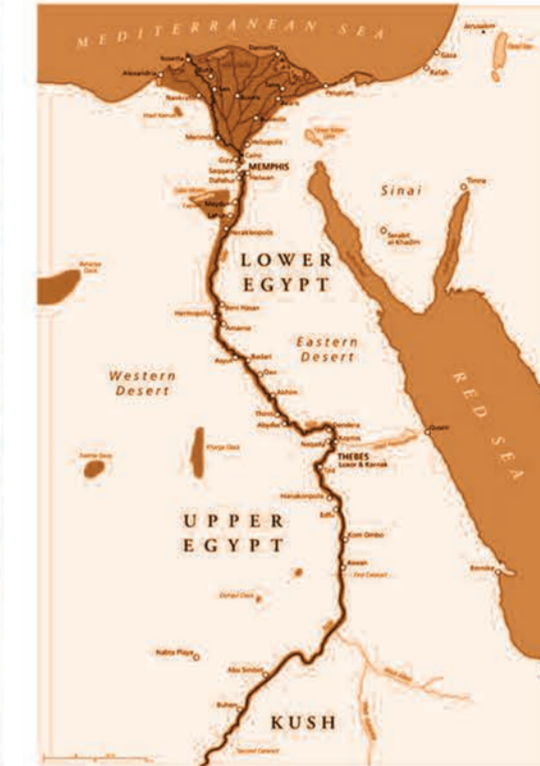
Sketch, *Towards the Final Destination*  
inspired by Dali's drawing  
*Charon crossing the Acheron*



Map of Acheron River, Greece



Papyrus painting of a solar barque carrying Queen  
Nefertari to the afterlife



Map of Nile River, Egypt

### Greek Mythology

In Greek Mythology, the Cosmos is separated in three Kingdoms which were ruled by the three brothers, Zeus, Poseidon and Hades. Zeus was the king of the earth and the Gods, Poseidon was the king of the seas and Hades of the underworld, the world of the deads.

The earth, the world of the alives, was separated from the underworld by the element of water, either in the form of a lake or more often a river. When the souls would leave the bodies, they had to cross the river, in order to arrive at the underworld. Ancient writers place the gates of the underworld near the water element with the most characteristic example being the river Acheron, where the so-called Nekromanteion, the temple of necromancy devoted to Hades, is located.

The boatman Charon, the mythological "carrier", was responsible to transport the souls from the one bank of the river to the other, to continue their journey towards eternity and not be left wandering or cursed. The souls had to have an obol (ancient greek coin) in their mouths with which they would pay Charon to transport them to the underworld.

### Egyptian Mythology

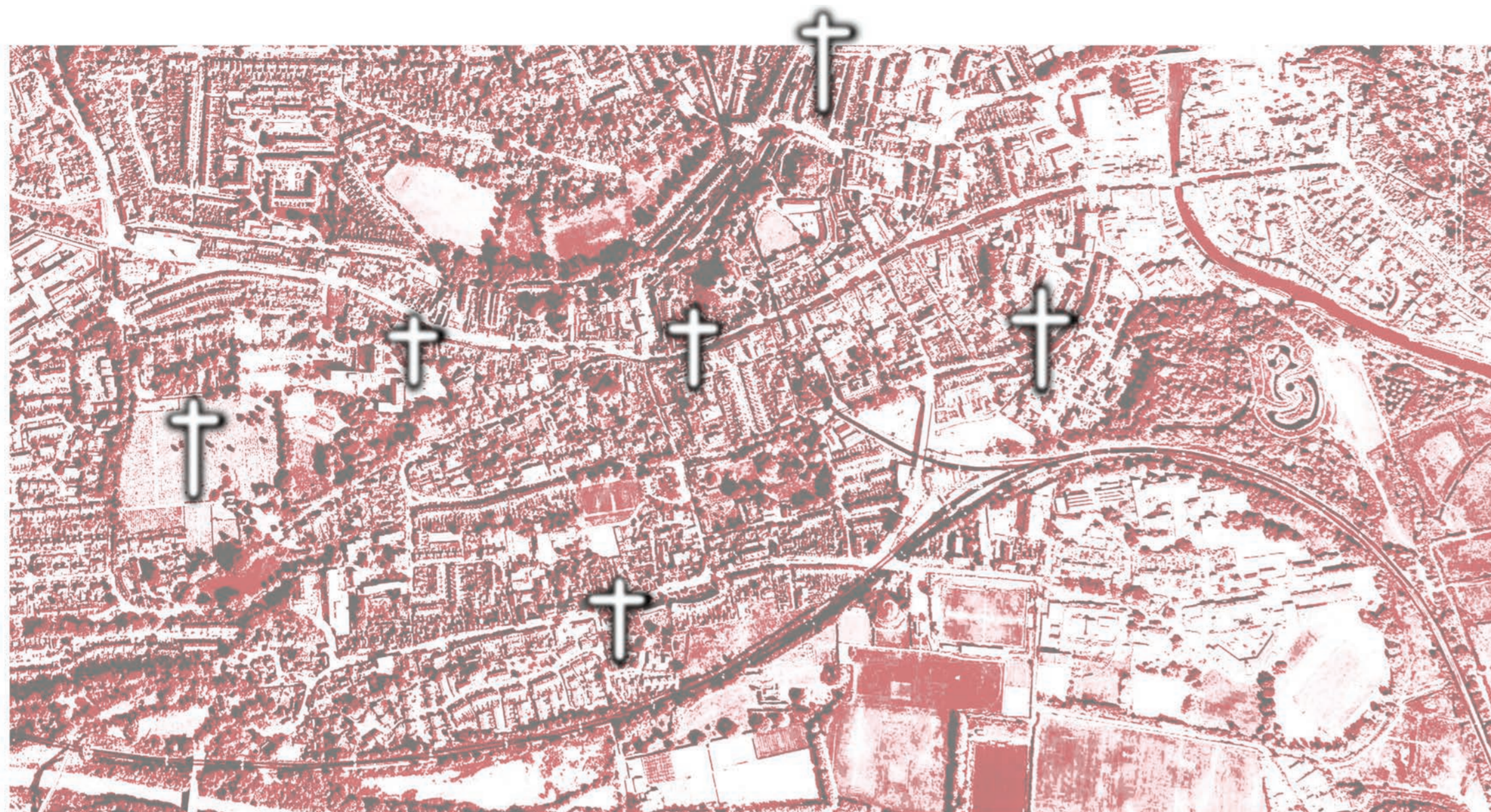
The ancient Egyptians' attitude towards death was influenced by their belief in immortality. They regarded death as a temporary interruption, rather than the cessation of life. The journey to the afterworld was considered full of danger.

Traveling on a solar barque (sailing vessel), the mummy passed through the underworld. Upon arriving in the realm of the Duat (the underworld), the deceased had to pass through seven gates, reciting accurately a magic spell at each stop. If successful, they arrived at the Hall of Osiris, the place of judgment. When a pharaoh passed the test of judgment, he became one with the god Osiris. He then traveled through the underworld on a solar barque, accompanied by the gods, to reach paradise and attain everlasting life.

The idea of spending eternity in the solar barque with Ra (the god of sun) was also prominent. The sun's journey through the underworld begins at sunset and concludes with the sun's rise from the waters of Nun\*, the primeval ocean. During the night Ra travels through the underworld in his barque that sails on the waters of Nun and bestows his life-giving rays on the dead who inhabit the underworld. At sunrise, Ra completes his journey through the underworld, bringing life and light to its inhabitants, including Osiris, and begins the new day rejuvenated.

The progress of Ra upon the Solar Barque was sometimes conceived as his daily growth, decline, death, and resurrection.

\*Nun:  
Personification of the primeval waters, the original shapeless sea of chaos. The Nile, which in the Egyptian view sprang forth from two holes in the earth, also consisted of primeval water.



The burial places of Lewes are all located in the center of town. Most of the churchyards exist since the 12th century while the Lewes cemetery was build in 1854.

The journey to these places is short and no different than a simple walk around town, providing no experience of farewell.

From the visits to the burial places of Lewes, it was noticed that the sounds of the city were relatively loud and no peaceful silence was met.



Lewes Cemetery

1854



St. Anne's Church

Early 12th Century



Trinity Church,  
Southover,

1260



St. Michael Church,

Around 1200



Trinity Church,  
St. John sub Castro,

11th Century

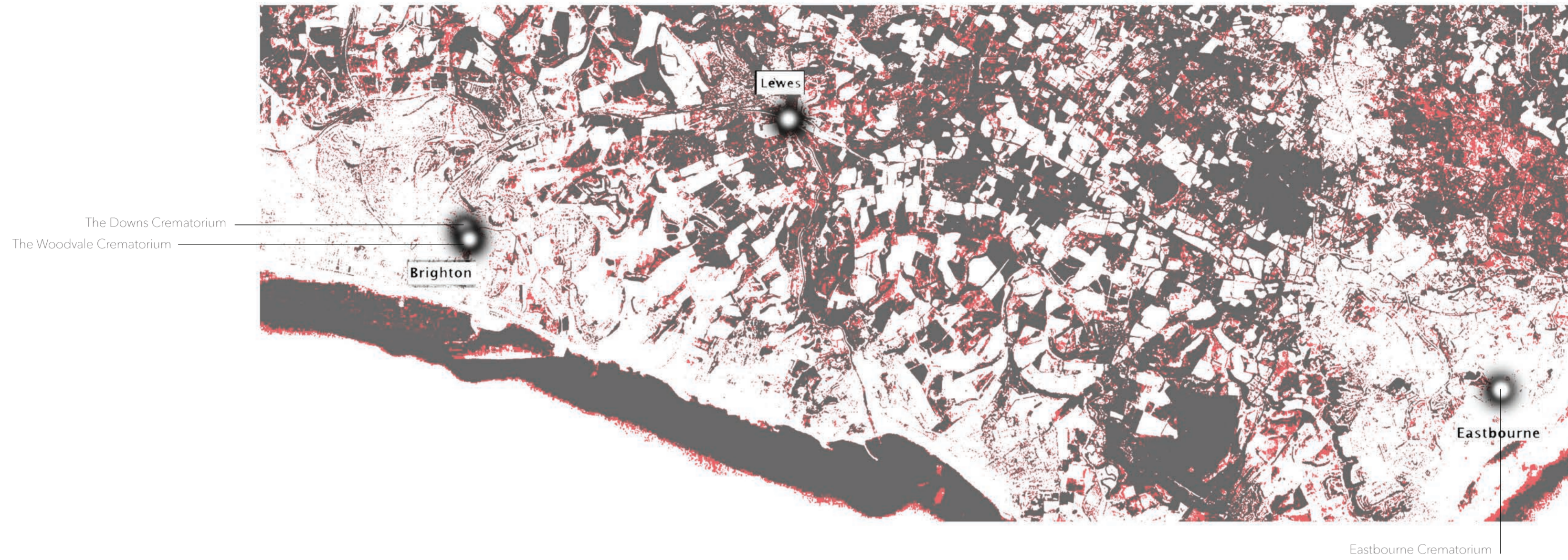


All Saints Centre,

1148

## Death in Lewes

Burials in the center of Lewes



The nearest crematoriums to Lewes are located in Brighton, a 20 minutes drive from the center of town. The crematoriums can be accessed by car, public transportation and on foot.

The walking journey to the Woodvale Crematorium is long, peaceful and soothing as it is a walk through the very green Brighton Borough Cemetery. As I walked further away from the Lewes Road (A270) and towards the crematorium, peaceful silent was found.

However, it was noticed that, people prefer to drive to the crematorium for convenience reasons. This might be because the journey to the crematorium is a long uphill walk.

Pictures from visit to Woodvale Crematorium



The journey to the crematorium

Front view of the crematorium

The crematorium. View from the back showing the chimney

Memorial spaces

Remembrance Gardens

Leaving the crematorium



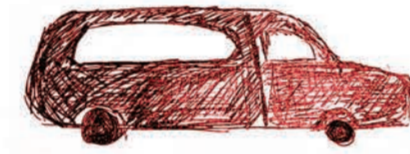
Death occurs at home, hospital or elsewhere.



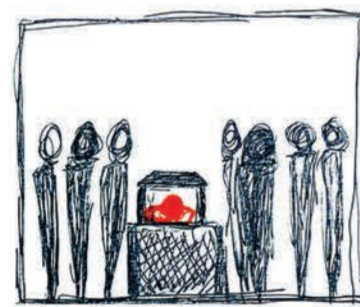
Funeral Directors remove the body from the family's house or the hospital and bring it back to the funeral parlour. There the body is embalmed, dressed and then put in the coffin.



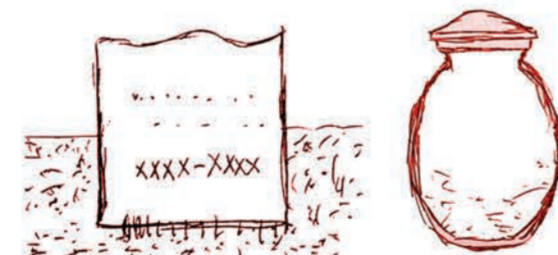
There the body is embalmed, dressed and then put in the coffin.



Body is transported to the cemetery or crematorium.

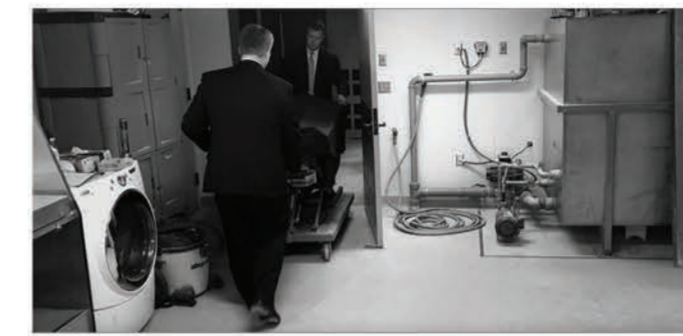


The funeral ceremony happens in the chapel or church located in the cemetery or crematorium.

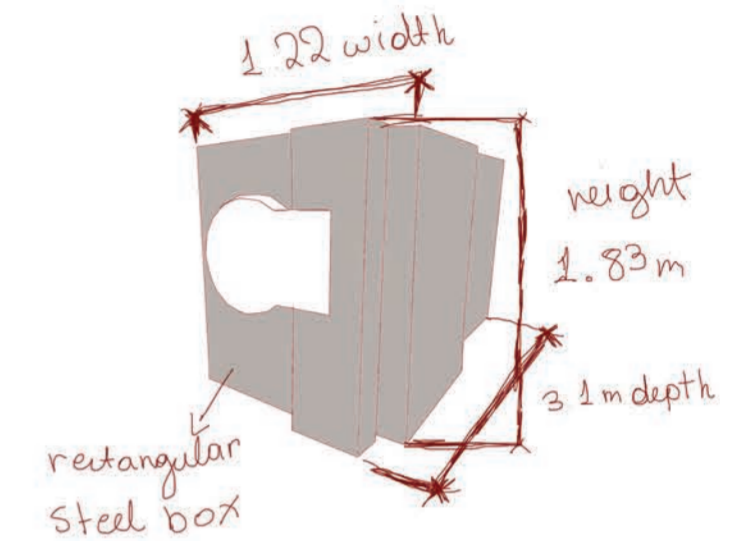


Bodies are then buried or cremated. In the case of cremation, ashes are then returned to the family.

Journey of body and typical processes of body disposal



Biocremation, an alternative more environmentally friendly process  
Bradshaw Celebration of Life Center, Minnesota, U.S.A.



Alkaline Hydrolysis Machine, Dimensions

Alkaline hydrolysis or else Biocremation uses water, alkaline chemicals and heat to accelerate natural decomposition, leaving bone fragments and a neutral liquid called effluent. The decomposition that occurs in alkaline hydrolysis is the same as that which occurs during burial, just sped up dramatically by the chemicals ( a 3 hours process). This effluent is discharged with all other wastewater, and is a welcome addition to the water systems.

Biocremation follows the standard cremation process; transporting the deceased to the facility, properly storing the body until cremation, and returning cremated remains to the authorized agent at the end.

#### Why Biocremation?

The process is more environmentally friendly. It uses significantly less fuel and has an overall lower carbon footprint than both traditional cremation and burial. It is viewed as a gentler process than cremation.

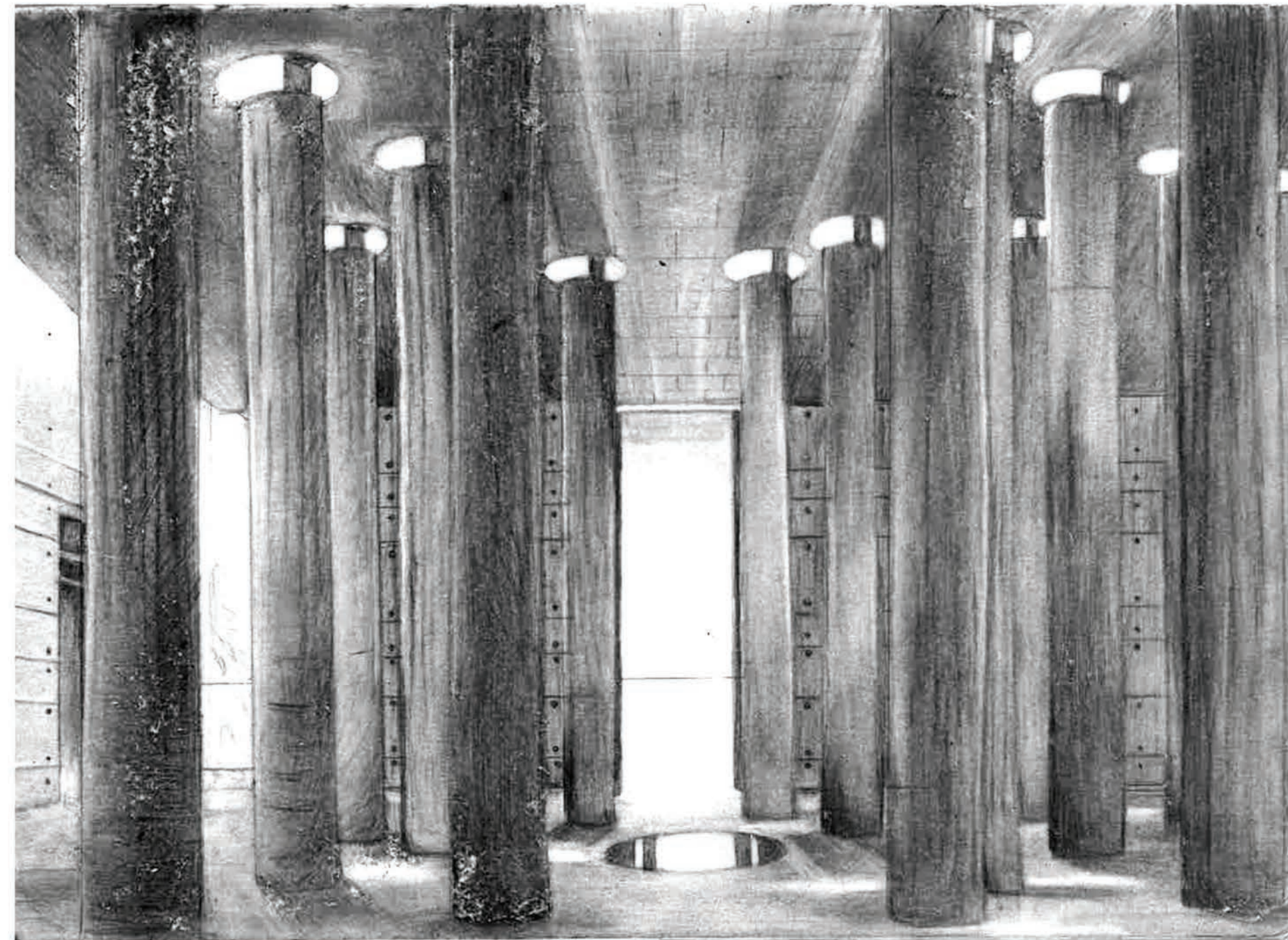
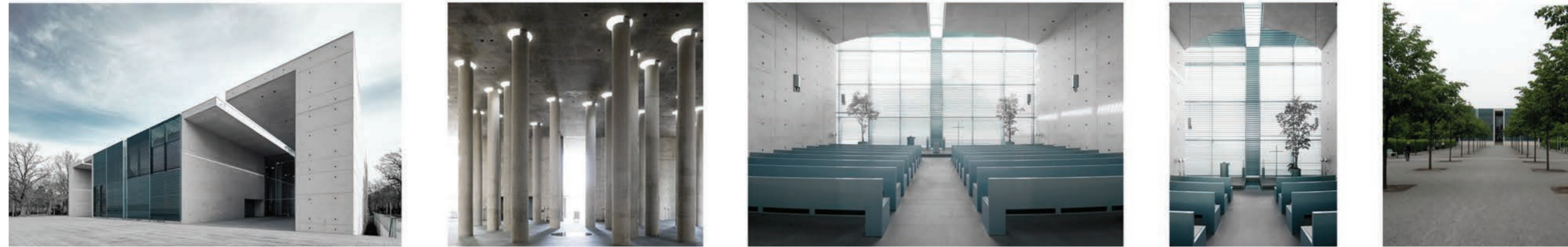
#### Biocremation in U.K

Biocremation is not on offer in the UK yet, however numerous organizations are working with local government to bring it in. The adoption of the process in the UK will be dependent on making sure anything entering the waters at the end of the process is "appropriate".

## Chapter 3

Research on Death II

Death and Architecture

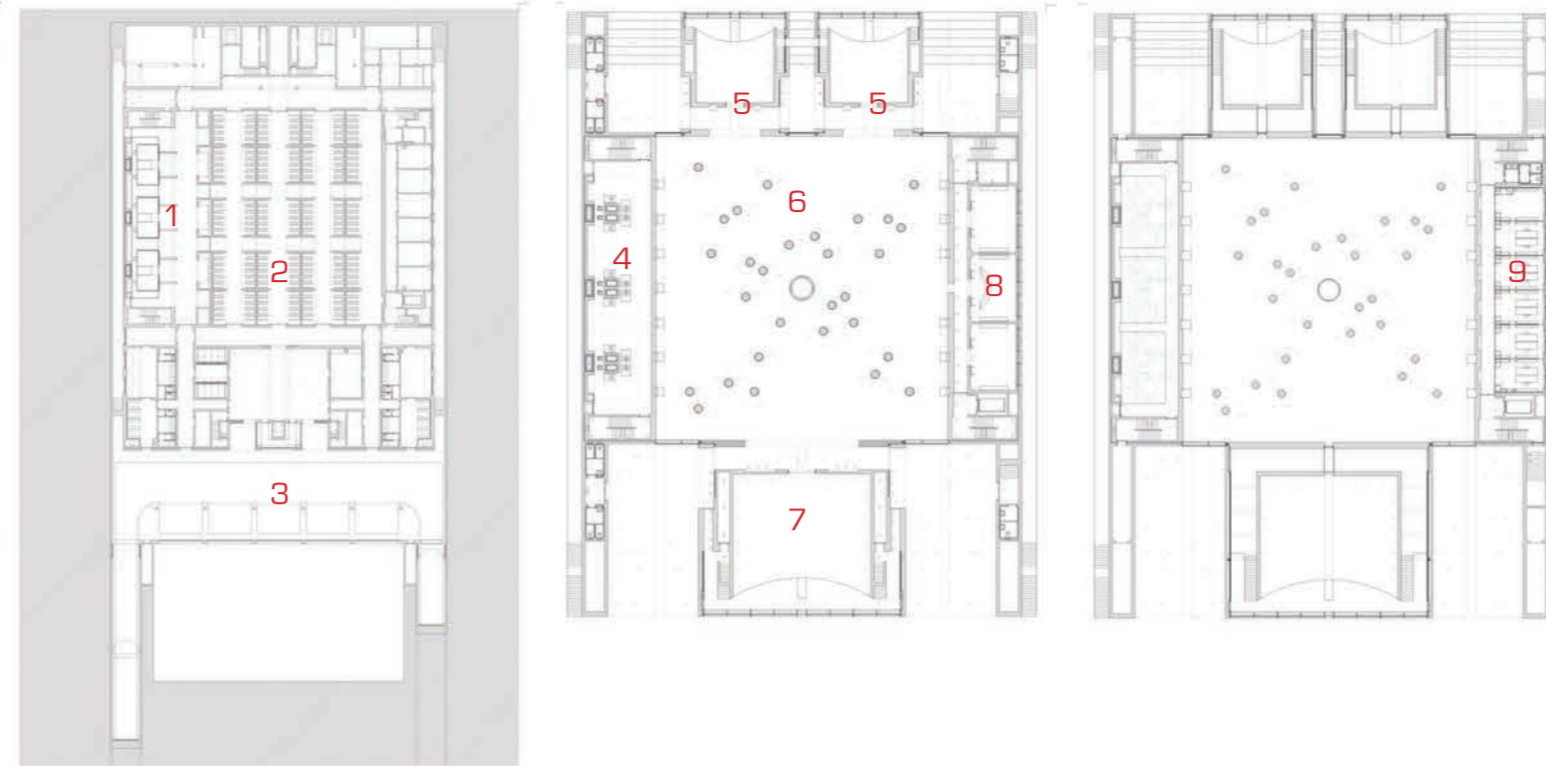


My drawing of The Hall of Condolence in Crematorium Baumchulenweg

### Precedent Study 1: Understanding a Crematorium

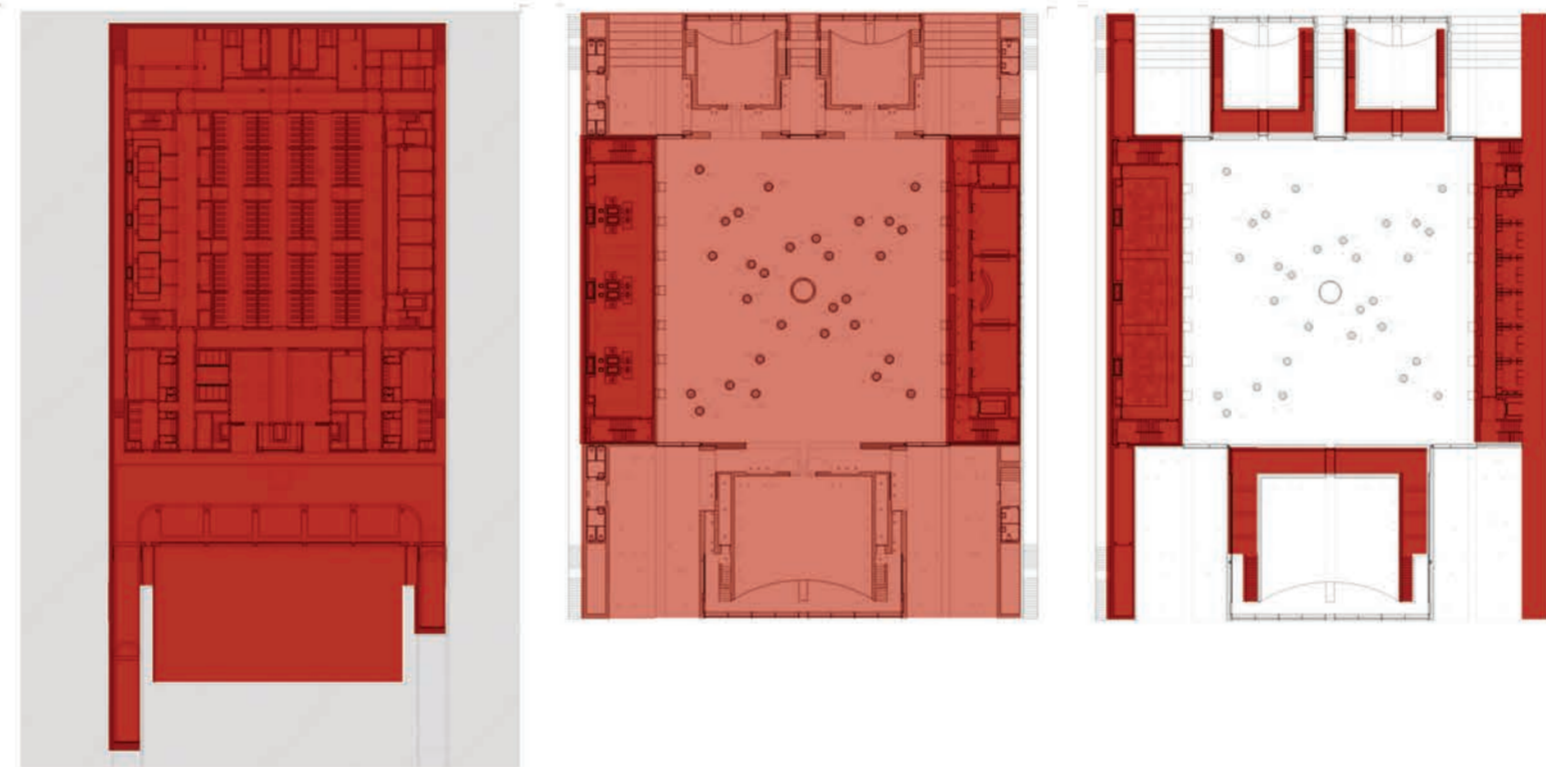
The Crematorium Baumschulenweg, Berlin, Shultes Frank Architekten, 1999



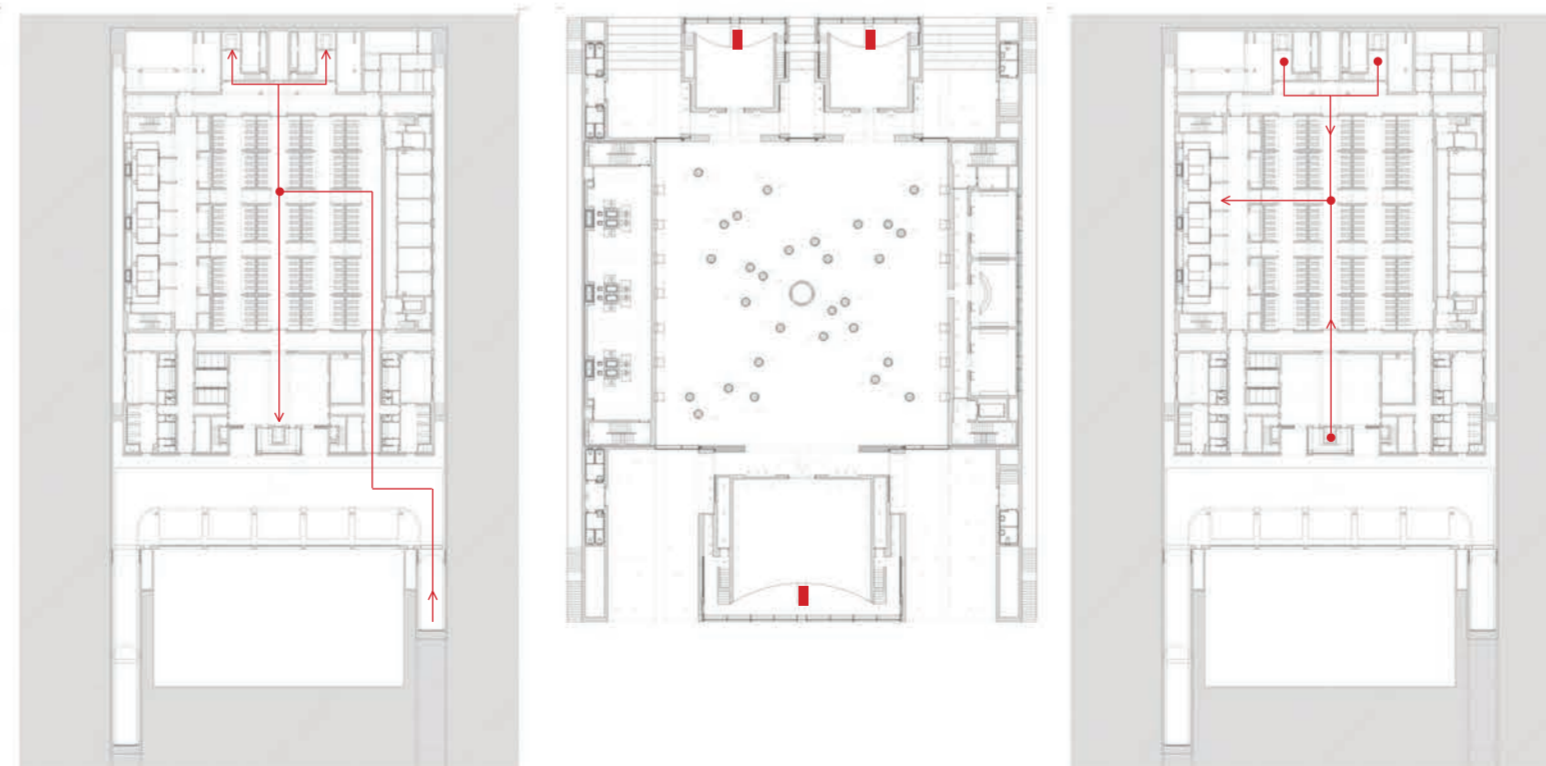


Key

1. Crematorium, Furnaces
2. Cold Room Storage
3. Parking Area
4. Crematorium, Equipment
5. Chapel for 50 people
6. Hall of Condolence
7. Chapel for 250 people
8. Waiting Space
9. Offices



- Private
- Public



Coffin Route

1. Brought into the basement
2. Stored in the cold room
3. Taken to the service space (chapel) by a type of lift.
4. After the service it is brought back to the basement and stored in the cold room.
5. Taken to the cremation space.
6. Ashes are returned to the relatives or buried.

Basement Plan

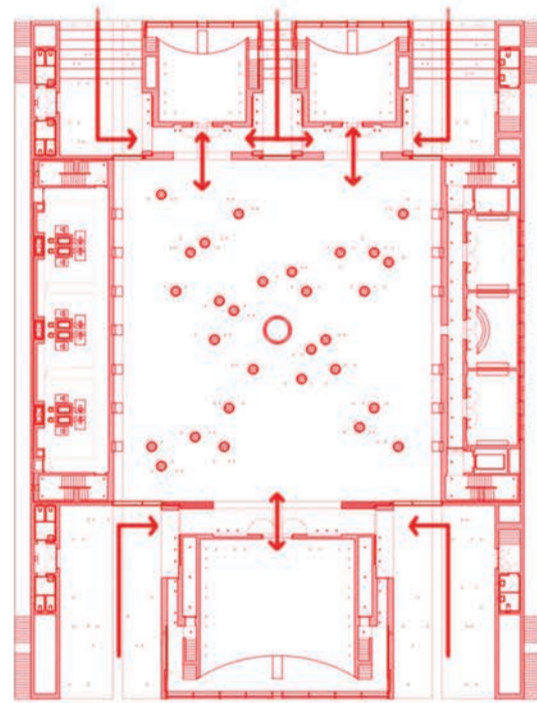
Ground Floor Plan

First Floor Plan

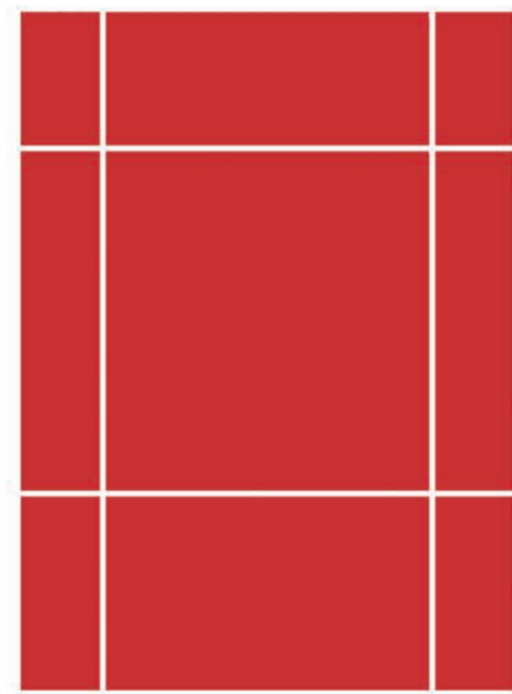
Analysis

The Crematorium Baumschulenweg, Berlin, Shultes Frank Architekten, 1999

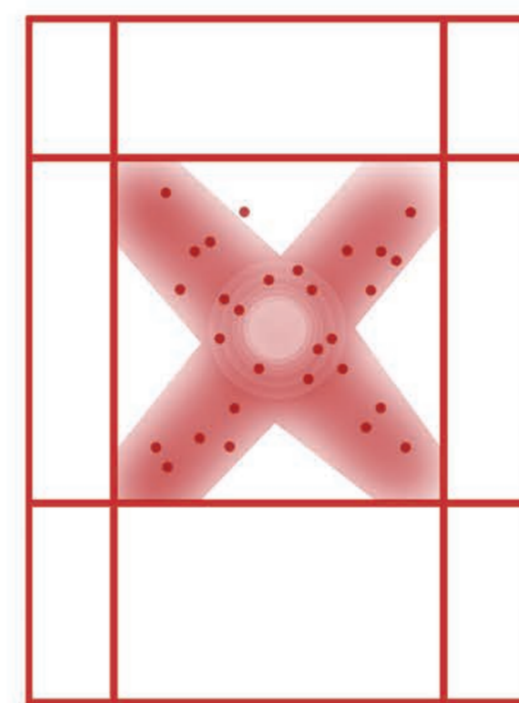
Plans by Shultes Frank Architekten,  
analysis by Vasiliki Almyranti



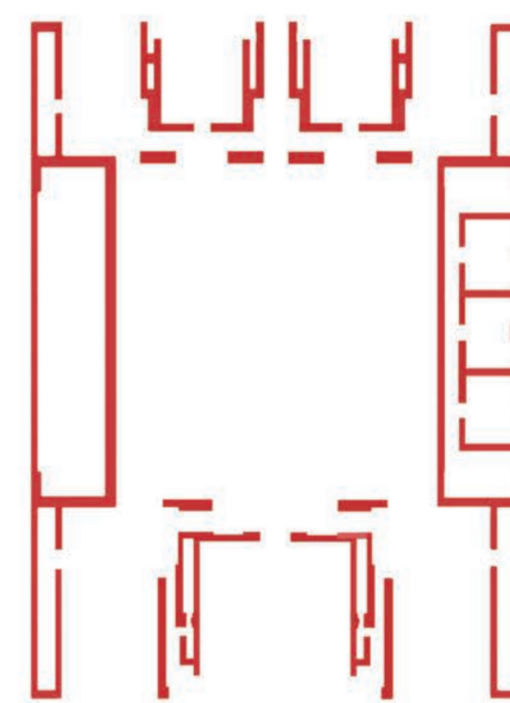
Circulation



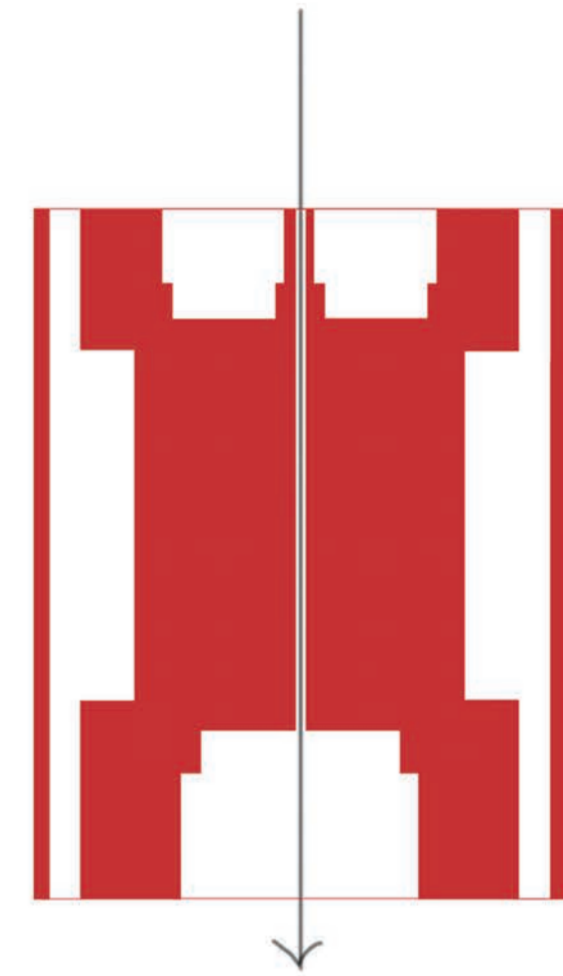
Geometry



Arrangement  
of the 29 columns recalling  
the spatial qualities of a  
native forest

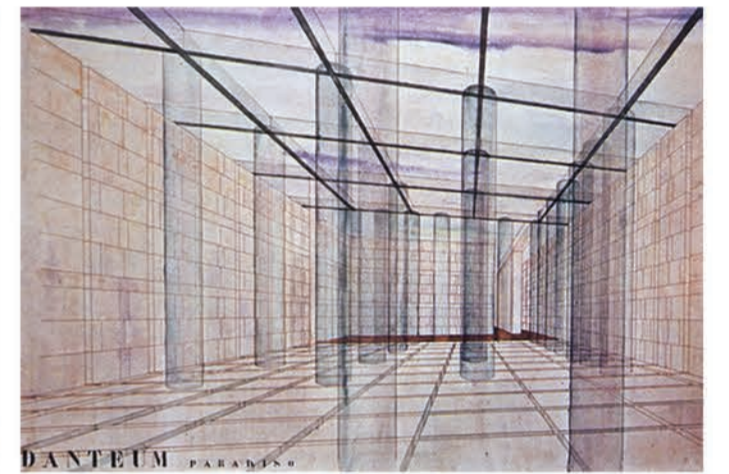
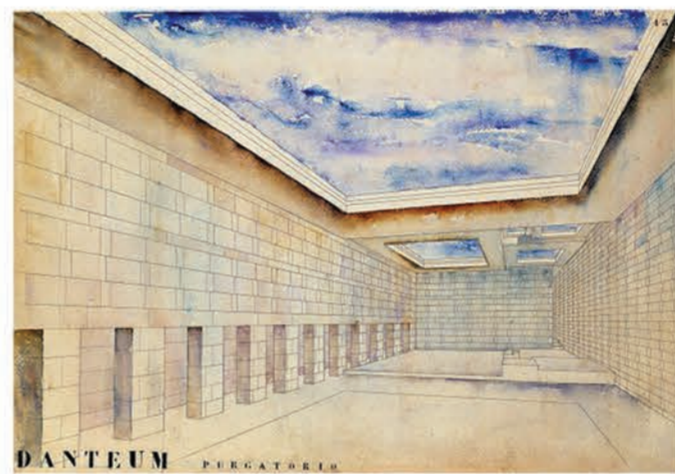
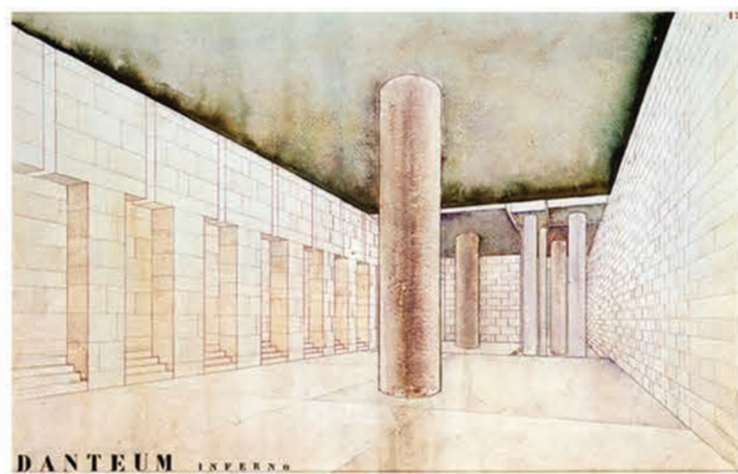
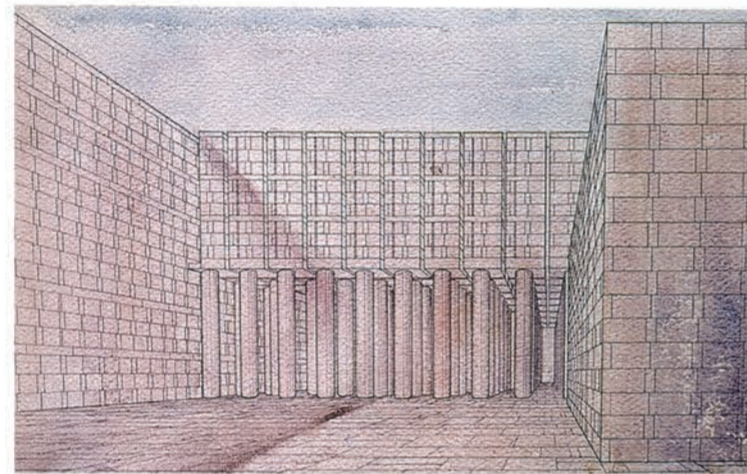
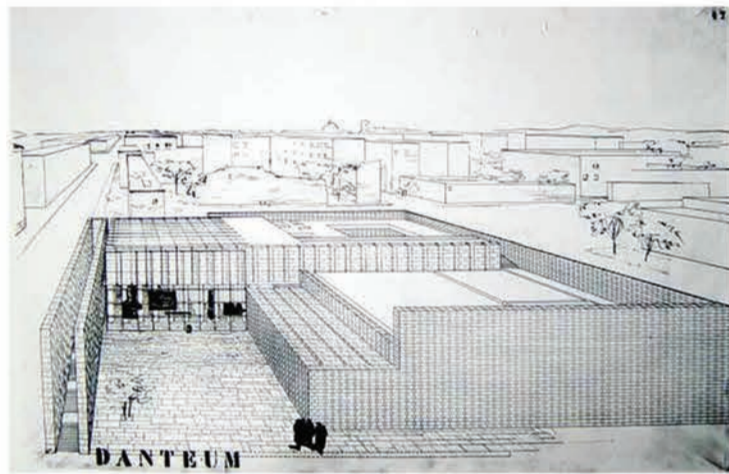


Structure



Central Axis

Analysis



Terragni's Drawings of Danteum

**The Danteum,**

is an unbuilt monument dedicated to the 14th-century Italian writer Dante Alighieri structured around the formal divisions of The Divine Comedy.

Compositionally, the Danteum is conceived as an allegory of the Divine Comedy. It consists of a sequence of monumental spaces that parallel the narrator's journey from the "dark wood" through hell, purgatory, and paradise. Terragni focuses on the text form and rhyme structure of The Divine Comedy, translating them into an architectural language of proportioned spaces.

**The Forest**

**The Inferno**

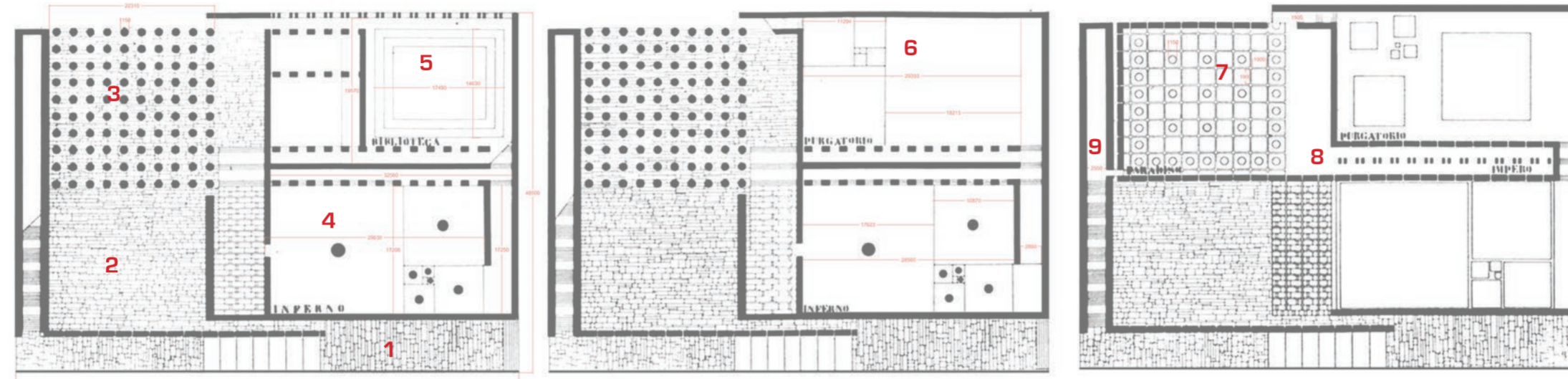
**The Purgatory**

**The Impero (Empire)**

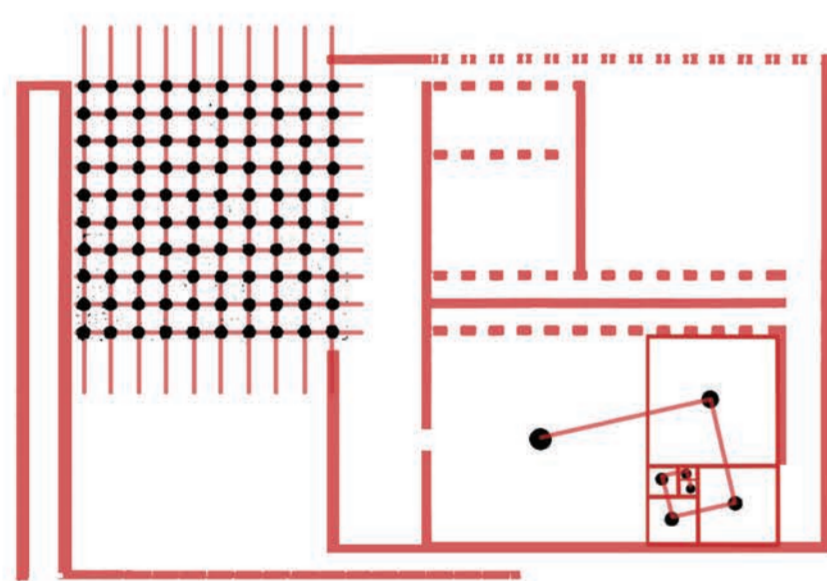
**The Paradise**

**Precedent Study 2: Understanding the Journey**

Danteum, Rome, Italy, Giuseppe Terragni, 1938/ Unbuilt

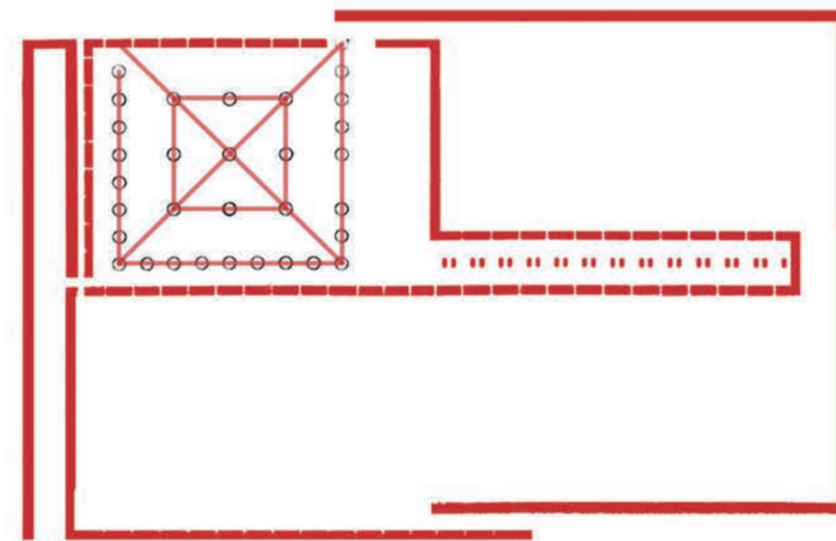


- Key
1. Entry
  2. Open Courtyard
  3. The Forest
  4. Inferno
  5. Library
  6. Purgatory
  7. Paradise
  8. Impero (Empire)
  9. Exit to the Street

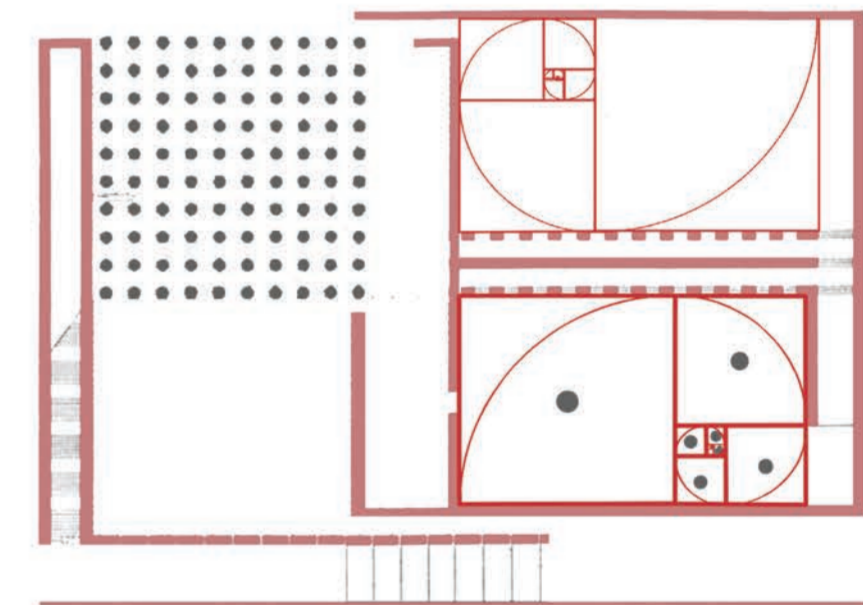
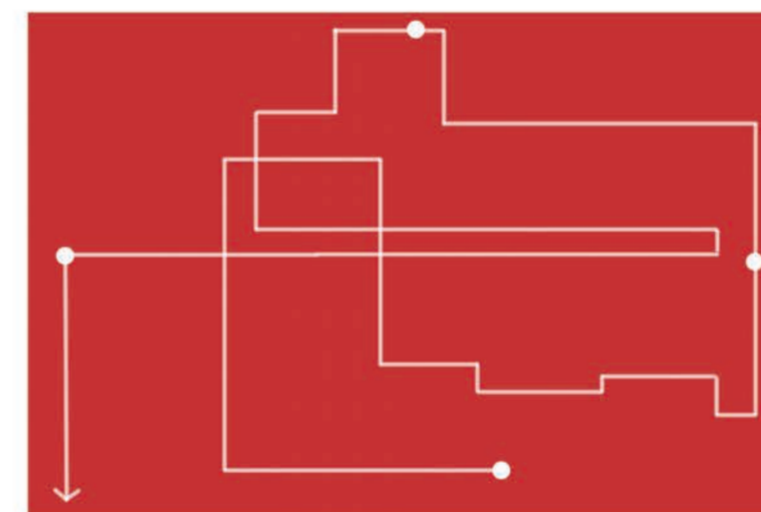


Arrangement of Columns

Unlike the Crematorium Baumschulenweg, here the columns of the *Forest* recall spatial qualities of orderly plantation



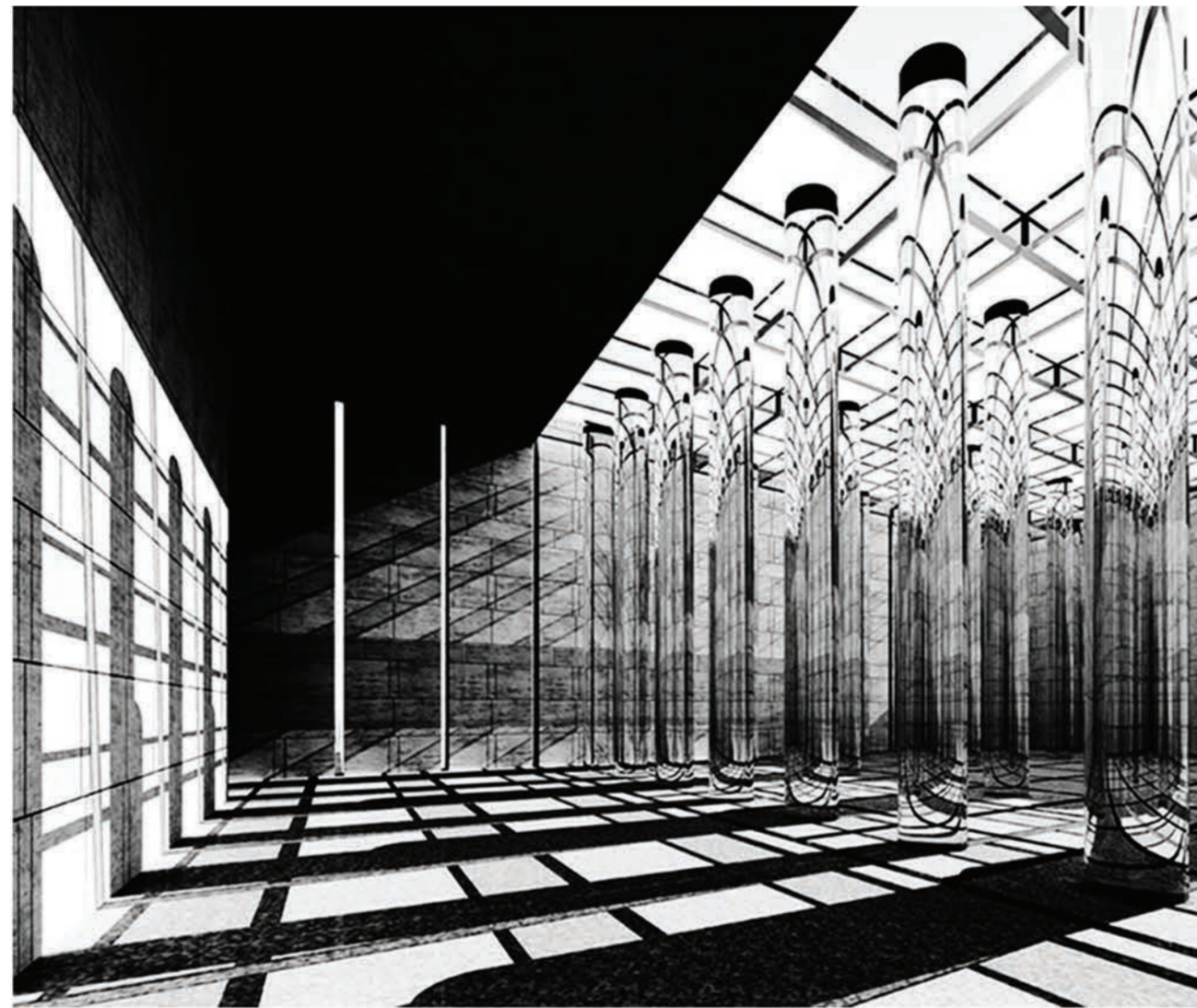
The Journey Through the Labyrinth



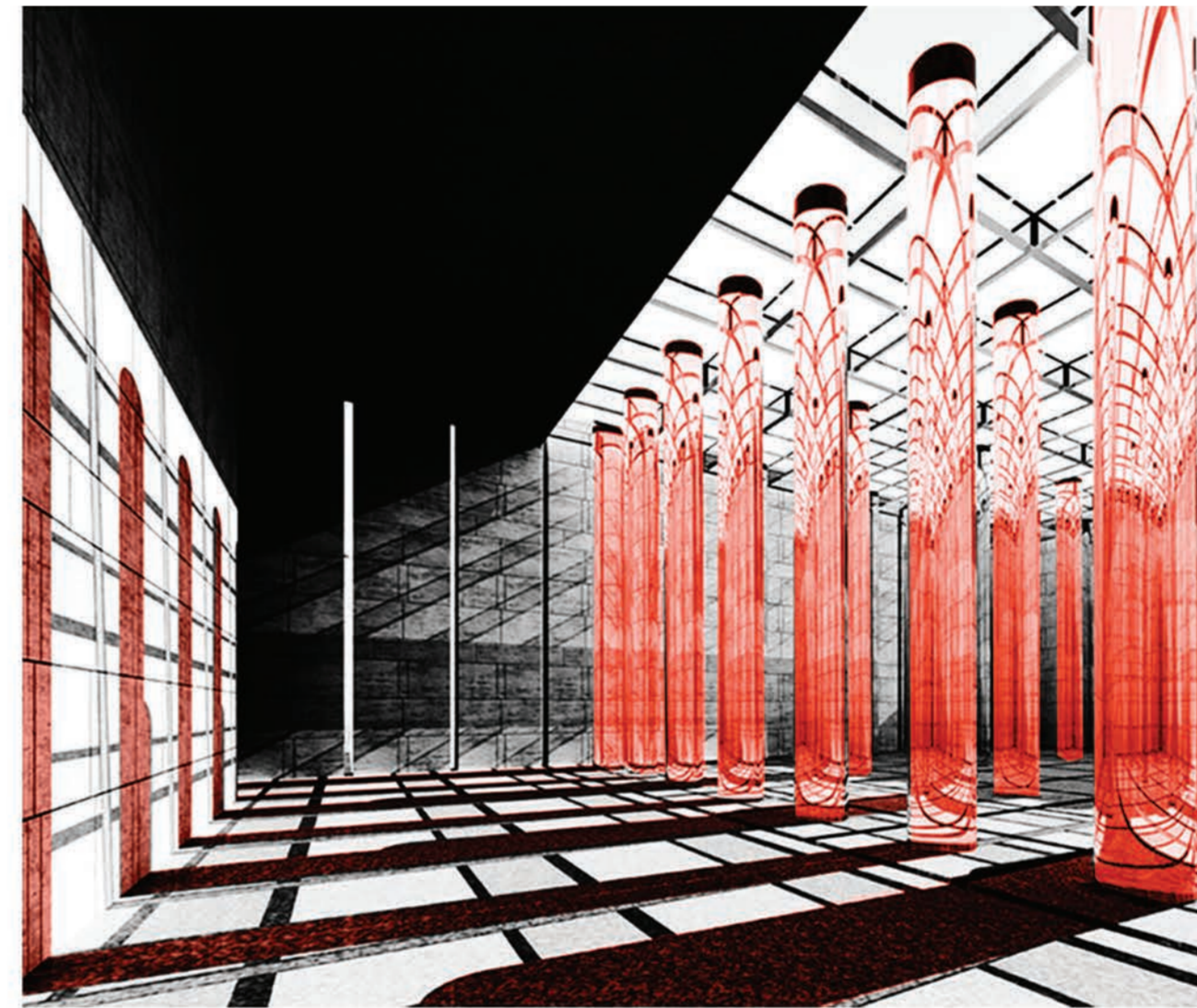
The use of Golden Ratio

## Analysis

Danteum, Rome, Italy, Giuseppe Terragni, 1938/ Unbuilt

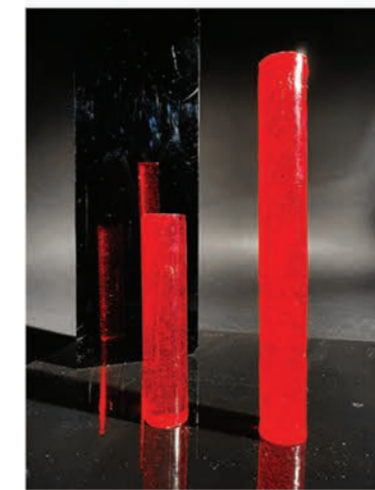
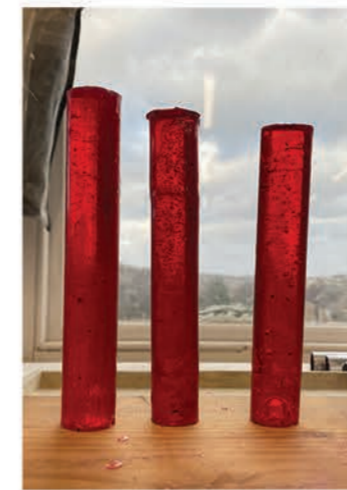


3D Reconstruction of Danteum's Paradise by Studio SerEla



#### Red and Verticality

At the place of farewell, the first stage of the journey aims to intensify the emotions caused by the loss of someone, make the mourners stop their journey for a few moments to just experience these feelings and then continue their journey towards relief. This conceptual collage is an attempt to visualize the enormous object which will initiate the Journey at the place of Farewell.



The Process

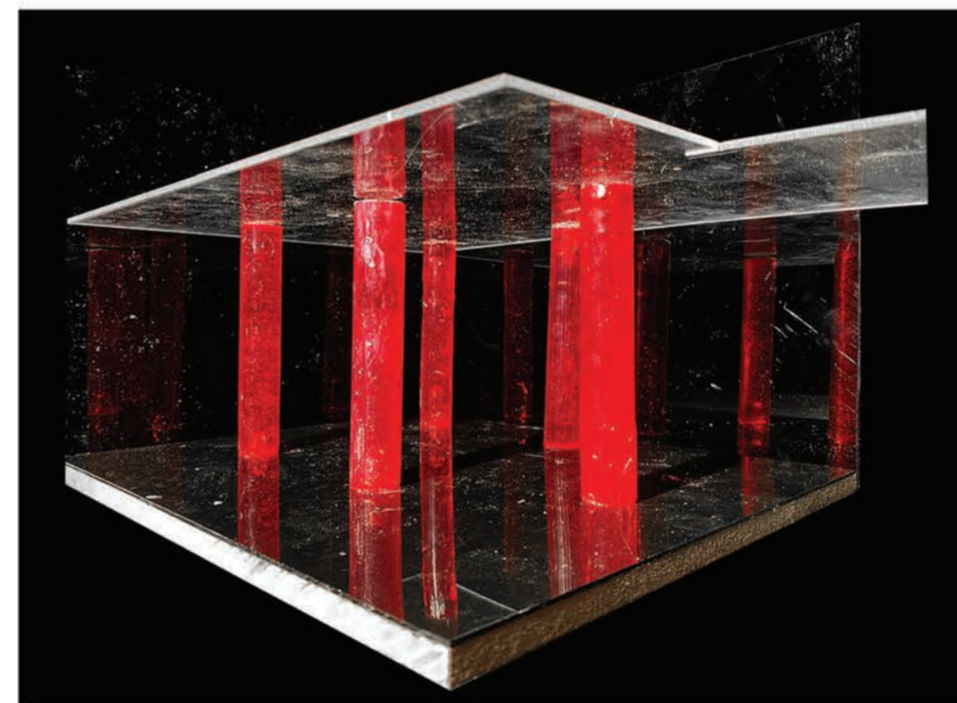
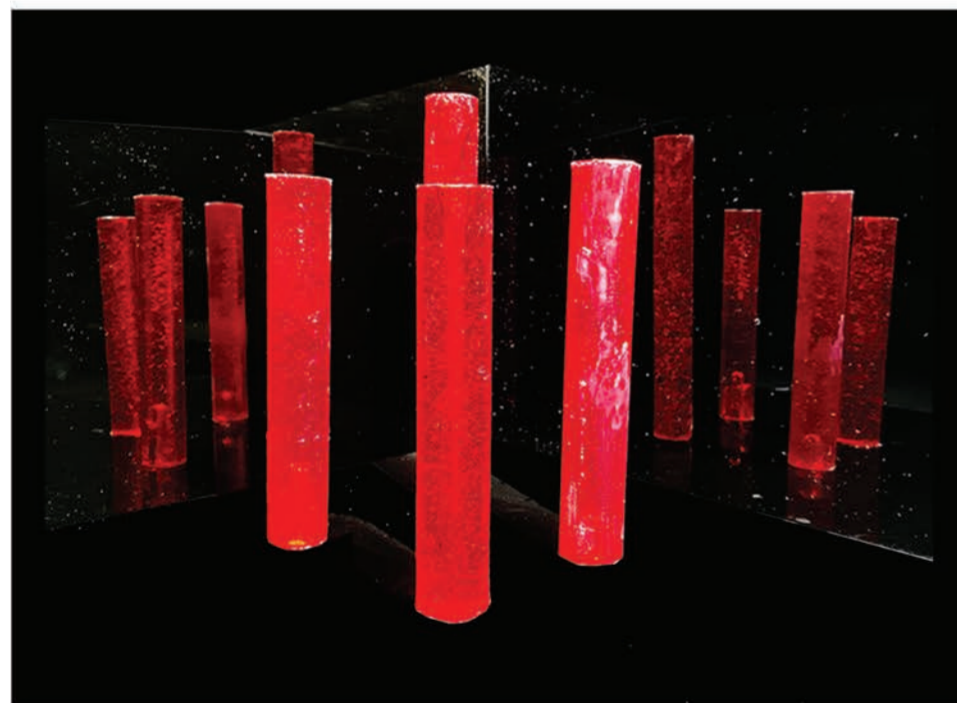
1. Melting and coloring glass wax.

2. Pouring glass wax in the metal tubes used as molds.

3. Letting the glass wax cool down and take a cylindrical form.

4. Heating the metal tube and allowing in that way the column to slide out of it. Letting the columns cool down before using them.

5. Trimmed and finalized Columns



Experimenting with the Columns

1. Capturing Reflections on the Walls

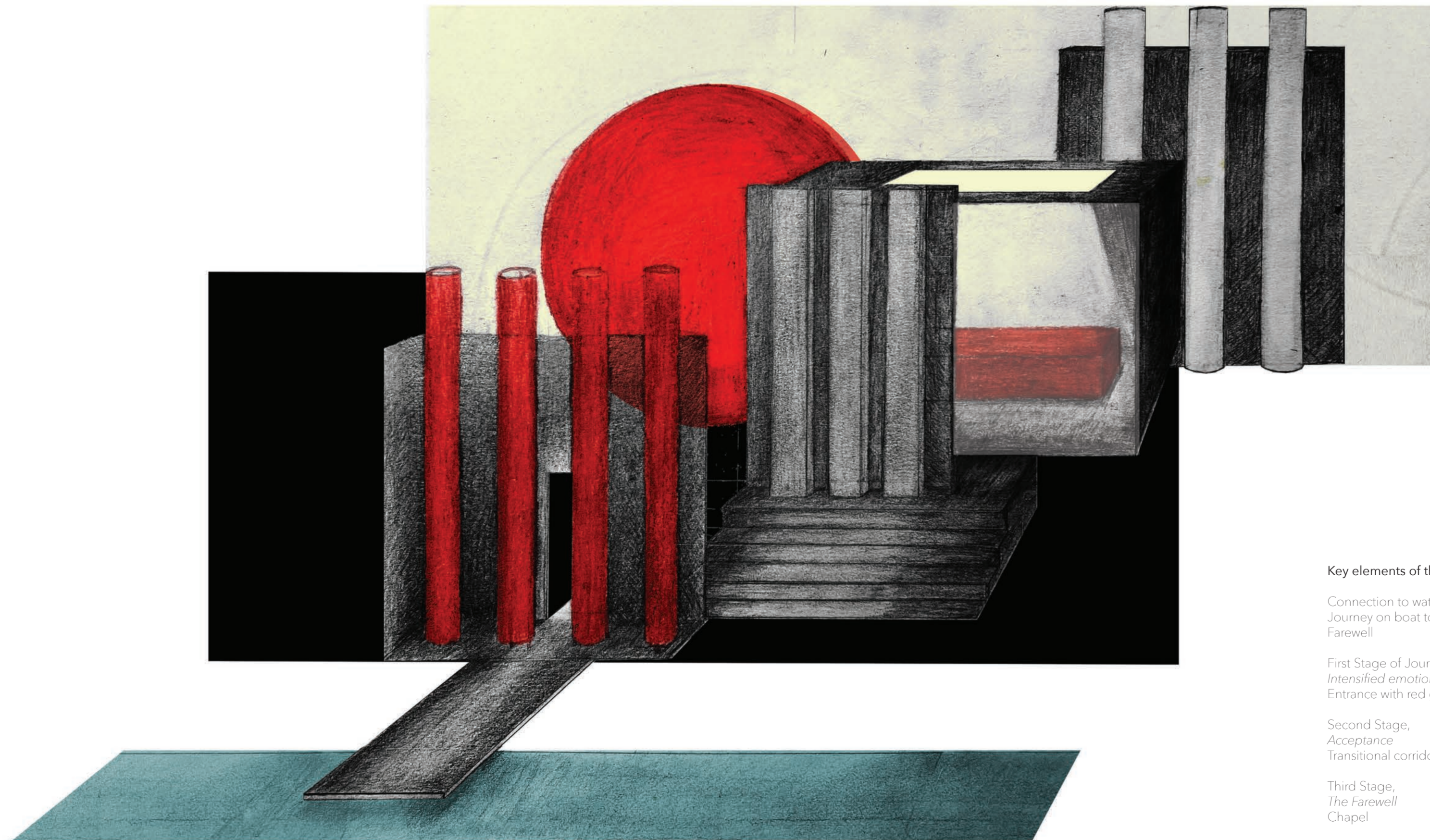
2. Capturing Reflections on the Ceiling and Floor

3. Arrangement of Columns in a Room

5. The Potential "Ending" of a Solid Cast Glass Column.

Red Transparent Columns

Model Experiment



**Key elements of the drawing**

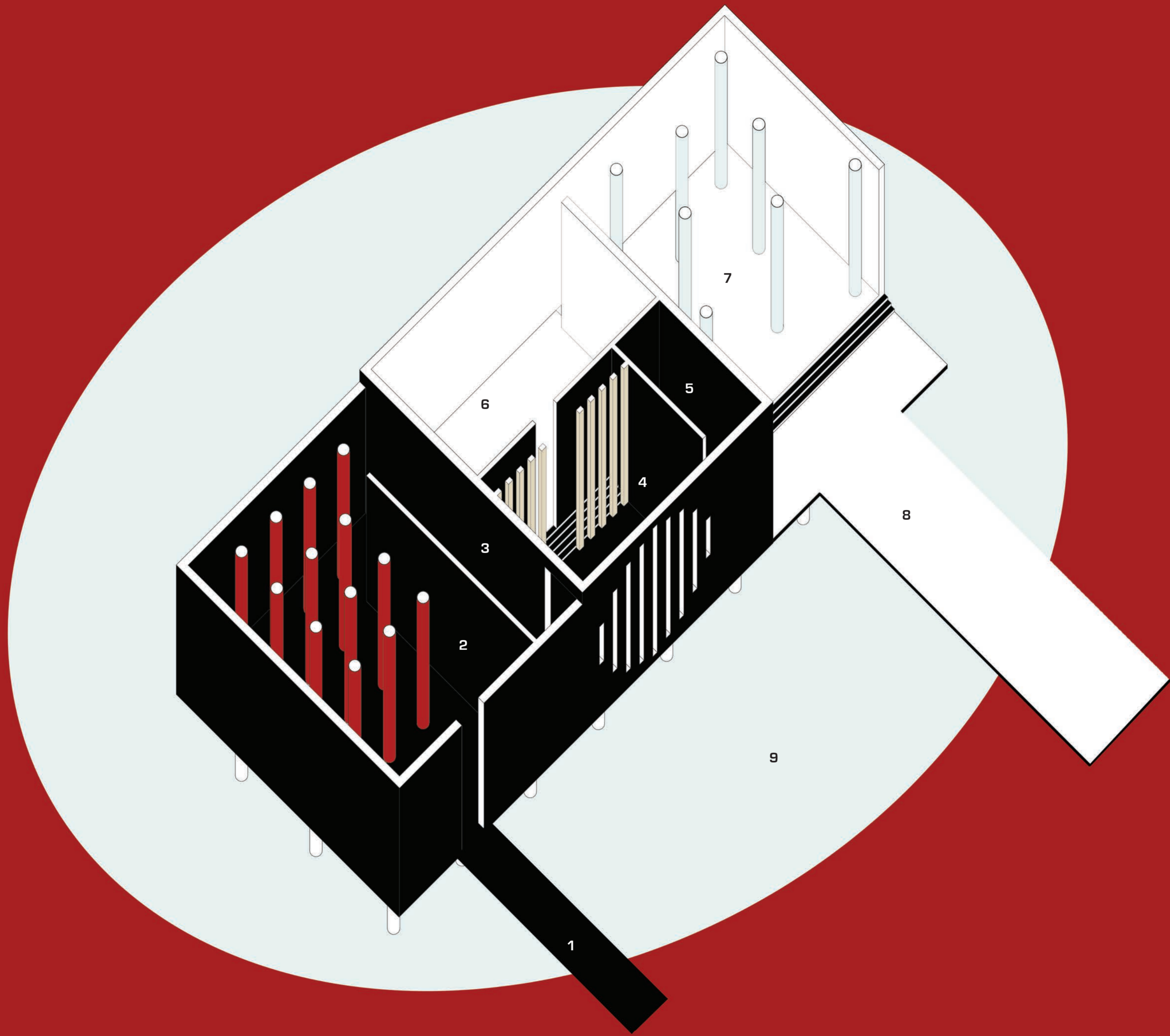
Connection to water  
Journey on boat to arrive at the place of  
Farewell

First Stage of Journey,  
*Intensified emotions*  
Entrance with red glass columns

Second Stage,  
*Acceptance*  
Transitional corridor/ Waiting space

Third Stage,  
*The Farewell*  
Chapel

Fourth Stage,  
*Cathartic Moment/ Renewal/ Relief*  
Space with transparent glass columns



- Key**
- 1. Entry
  - 2. Entrance Hall
  - 3. Transitional Corridor
  - 4. Waiting Room
  - 5. Toilet facilities
  - 6. Chapel
  - 7. The Relief, Semi-open Courtyard
  - 8. Exit to Gardens
  - 9. Connection to Water Element

Towards a Place of Farewell,  
Conceptual Axonometric, Proposal 1

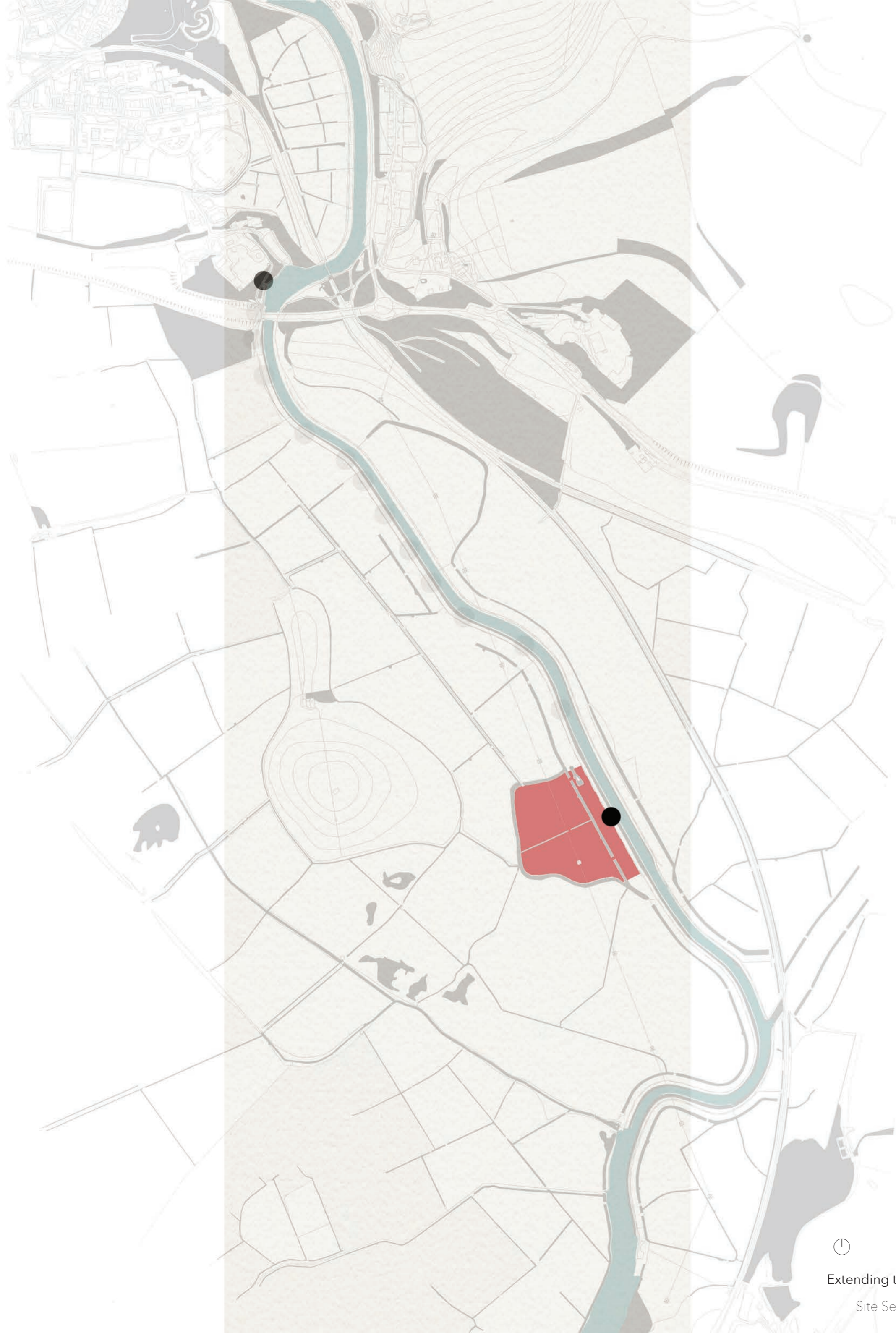




## Chapter 4

### Locating

Extending the Journey, Southdown Lewes,  
River Ouse,  
East Sussex, U.K



The Site

In order to achieve an extended journey, strongly connected to water and nature, it was decided that the most suitable site would be one of the fields at Southdown Lewes along the river Ouse.

The specific field was selected because it is far away from the A27 Highway, and hence noise from the road is eliminated, but still in a walkable distance from Lewes center.

The peaceful silence of the place and the strong connection to nature and the river are the characteristics that led the final decision.



**Access to site**

On foot, Path alongside the river.

60 minutes walk from Lewes Train Station  
45 minutes walk from Lewes Priory

**Track Road**

Entrance to the site by car is provided from the existing track road at the North West side of the field.



Site Plan  
1:1000



A-A' Site Section with Sun Path Diagram

1:1000

Due to the climate change, floods are expected to be happening more frequently. This will have a major impact on the project as it is located aside River Ouse. It will affect the material selection as well as the structure. Hence: the structure should be raised above the ground taking into consideration the future flood height.

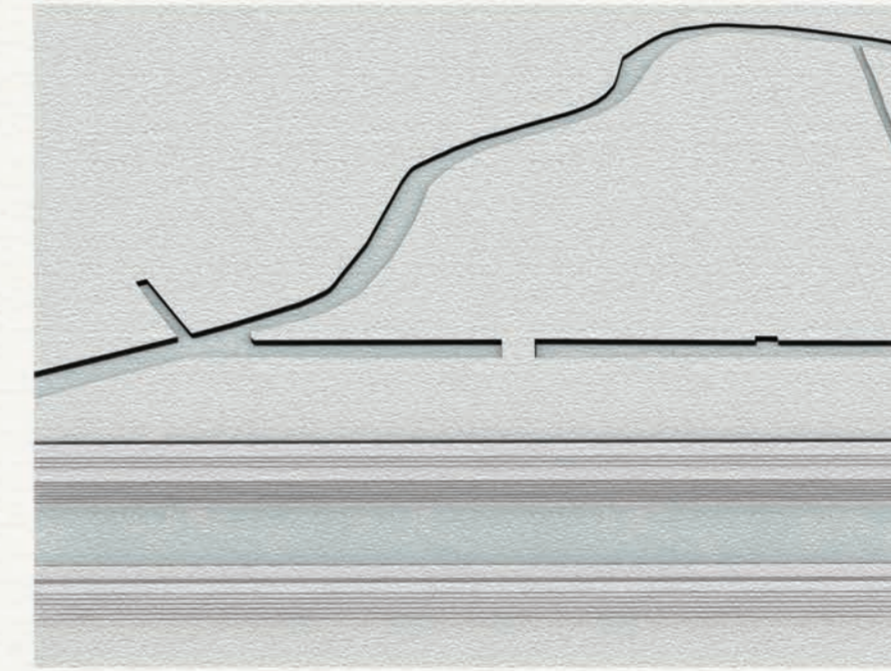
**Flood Risk**  
High  
Medium  
Low



Lewes Flood Map



Lewes Flood 2000 - Proposed site flooded



Rhino Model of site

Drain  
Earthen bund 3m  
Low Tide: -2.26m  
High Tide: + 2.38m

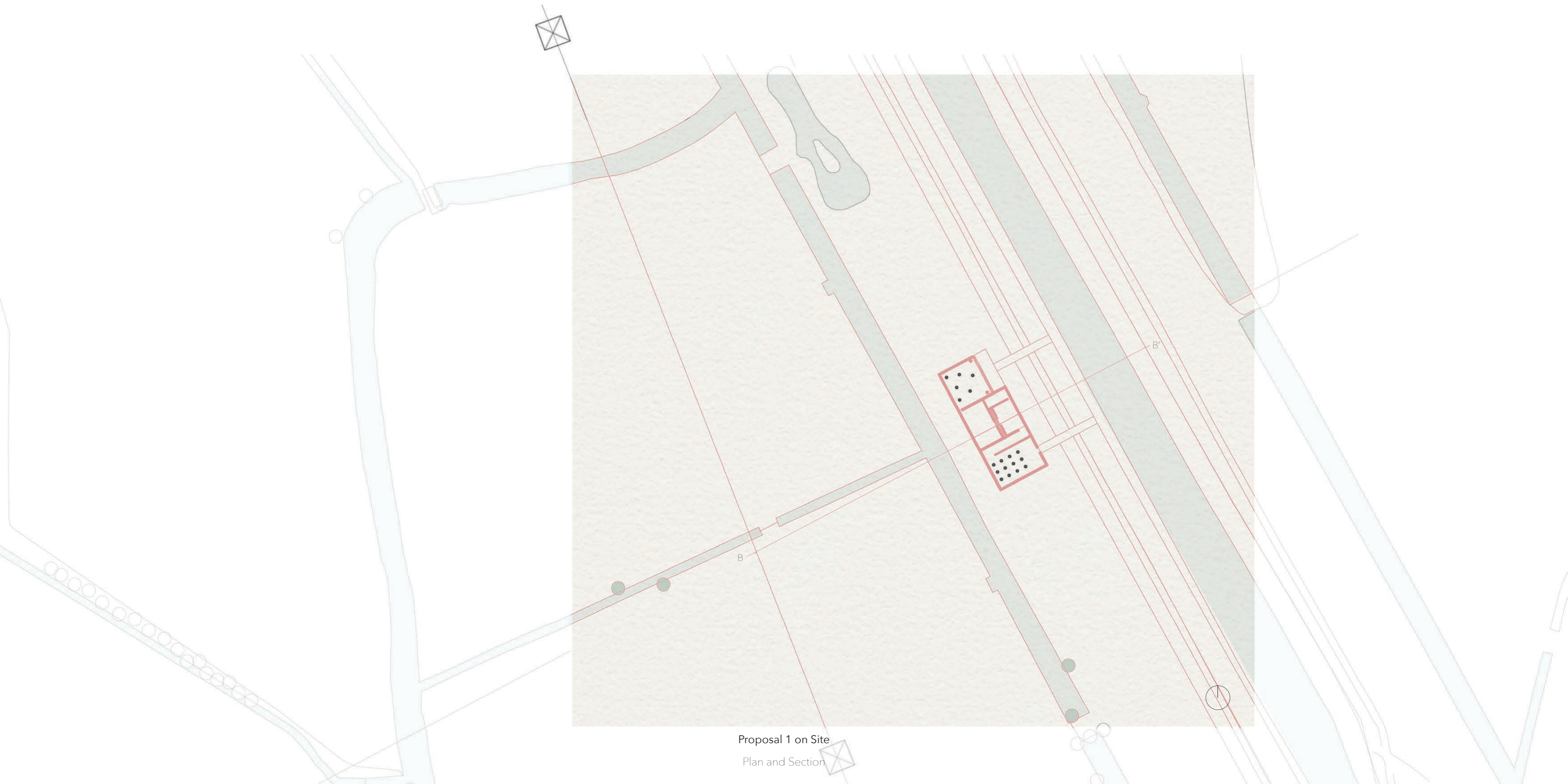
## Chapter 5

### Design Development

Towards a place of Farewell



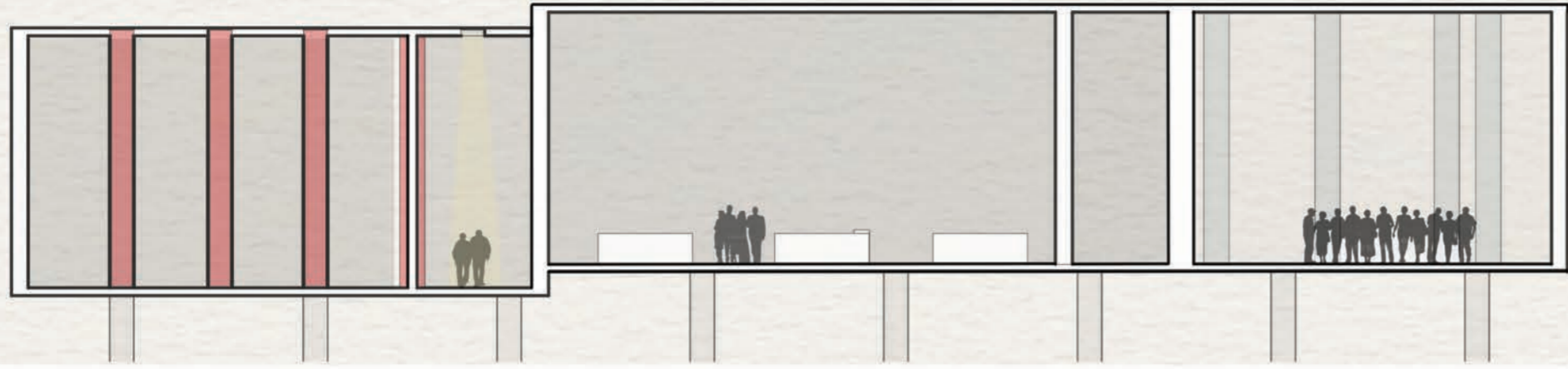
Section B-B'



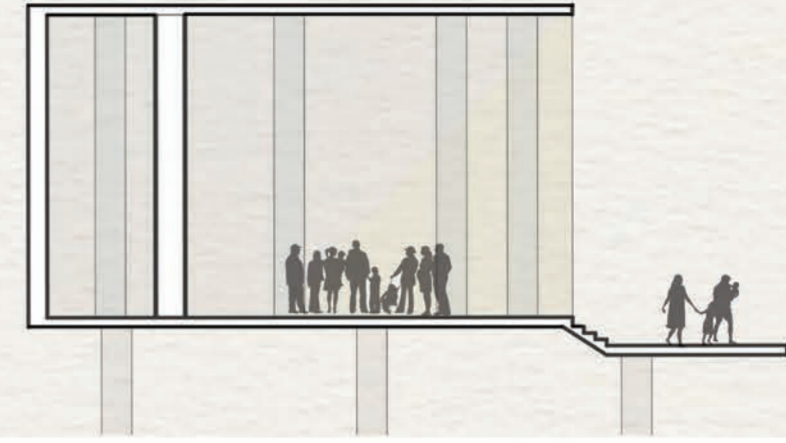
Proposal 1 on Site  
Plan and Section



Y2



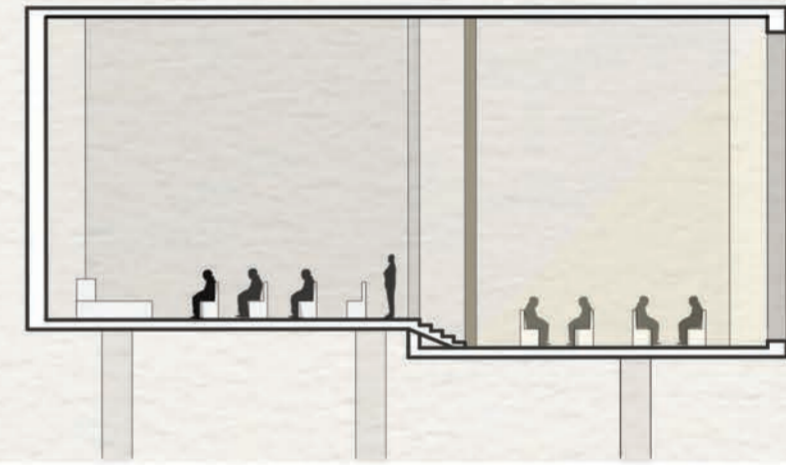
Y5



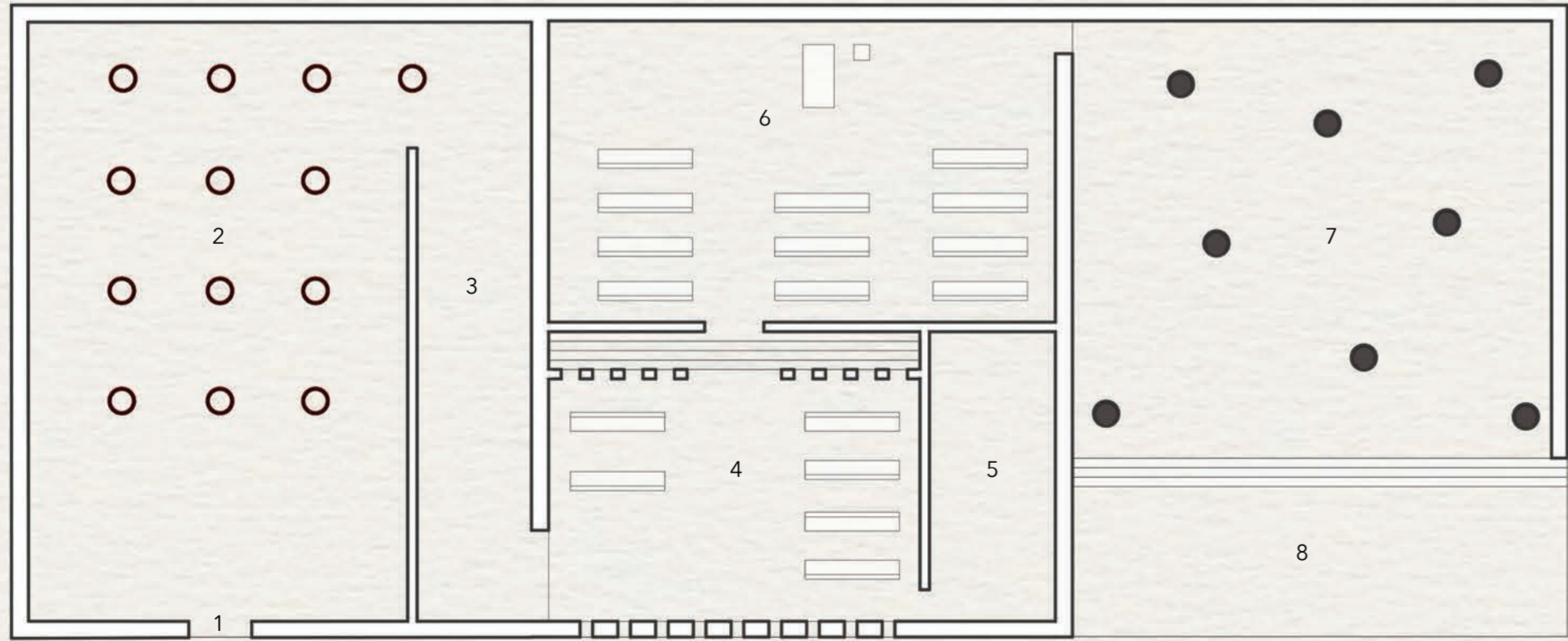
Y1



Y4



Y2

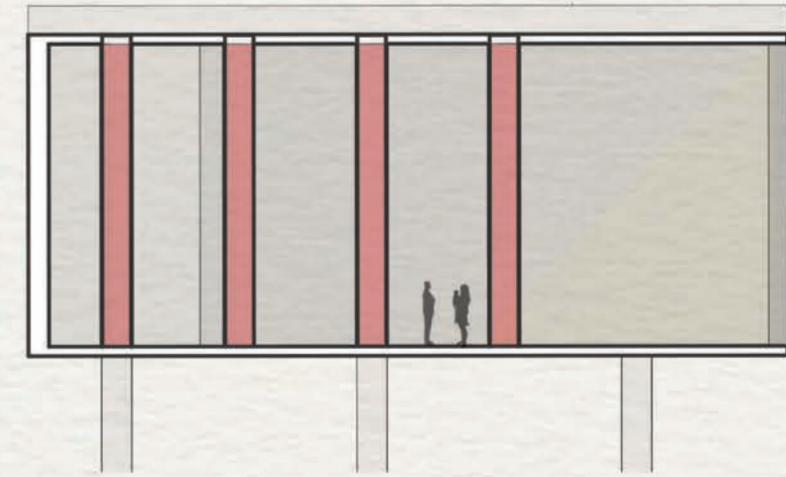


Y1

Y2

Y1

Y3



Y3

Y4

Y5

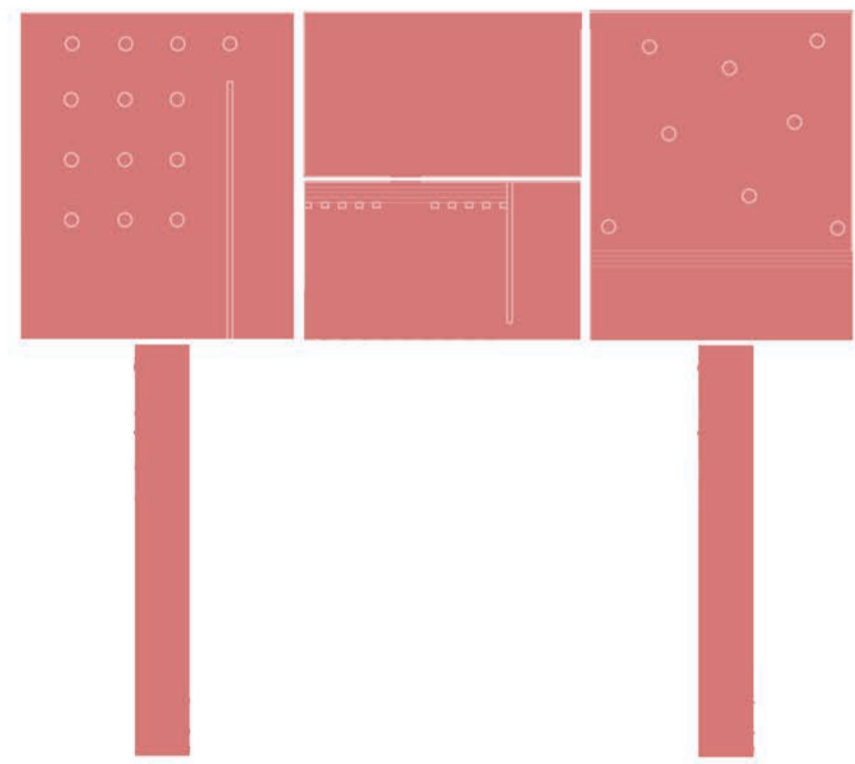
Y3

Y4

Y5

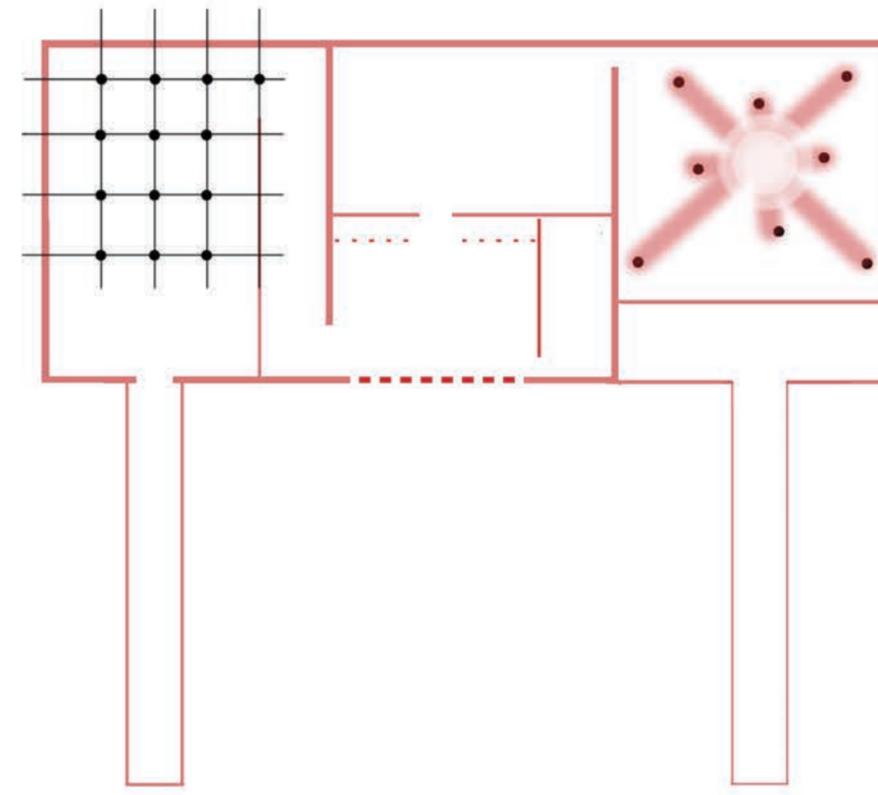
Key

- 1. Entry
- 2. Entrance Hall
- 3. Transitional Corridor
- 4. Waiting Room
- 5. Toilet facilities
- 6. Chapel
- 7. The Relief, Semi-open Courtyard
- 8. Exit



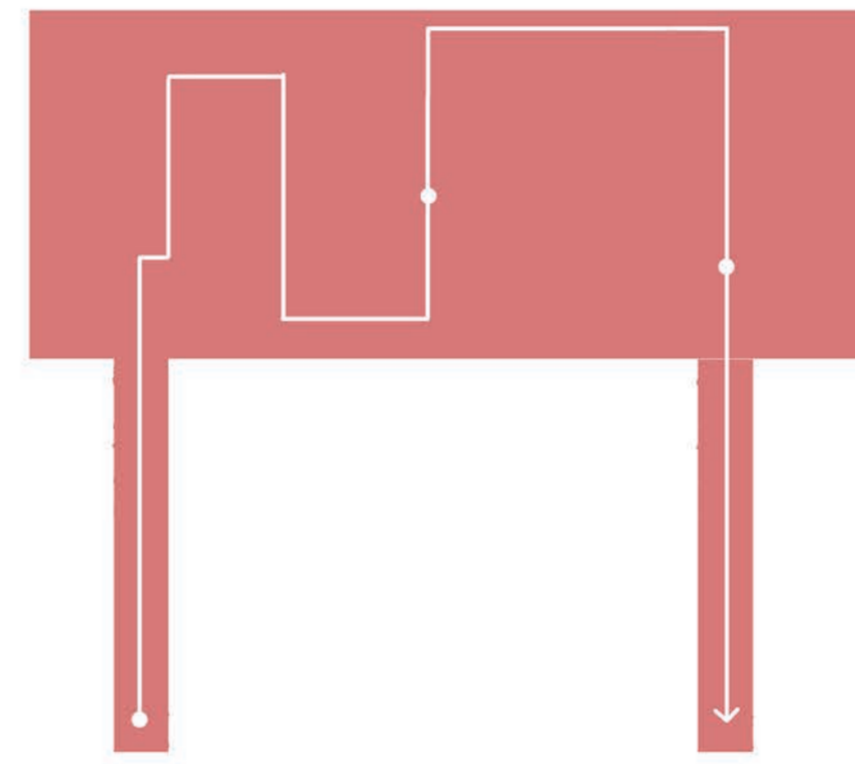
Geometry

Chapel and waiting space do not meet the spatial needs.



Arrangement of Columns

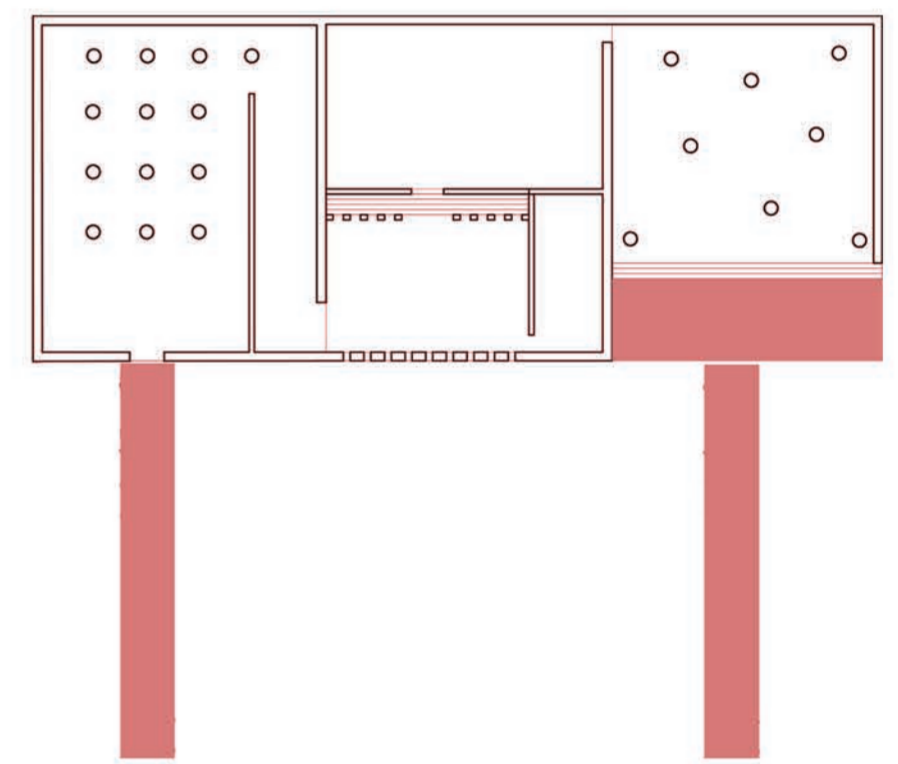
The entrance hall has too many enormous red columns which will make visitors feel overwhelmed. Even though the grid arrangement of columns leads occupants to the transitional corridor, it does not help to create the desired gathering spaces.



Circulation and Access

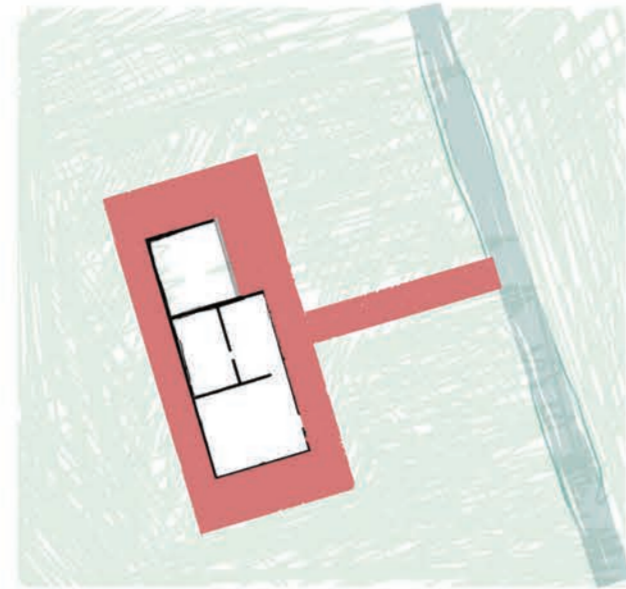
The circulation feels forced with awkward turning points. The multiple turning points interrupt the flow of circulation and hence the journey of farewell.

This iteration does not provide disable access. There are steps but no ramps.



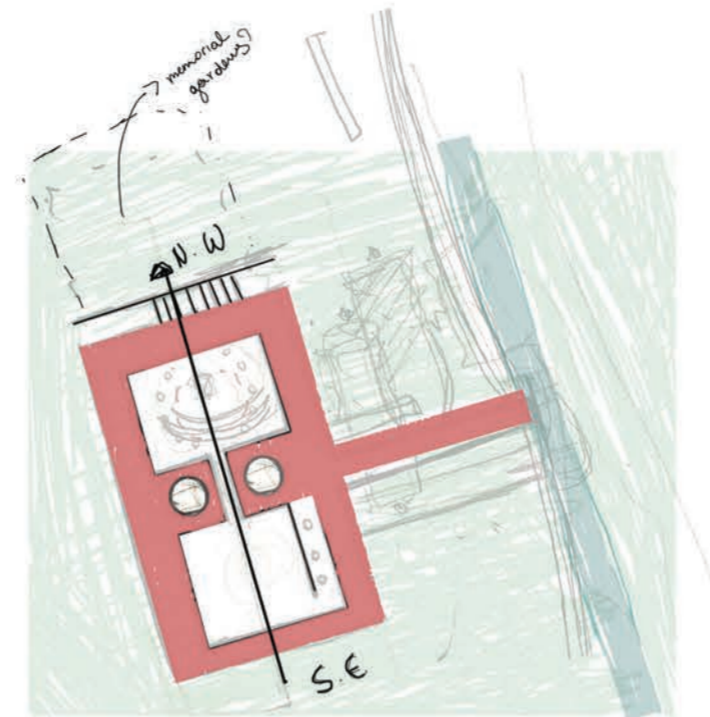
Connection to nature

This iteration does not provide enough outside space for people to gather and enjoy the peaceful silence and nature of the site.



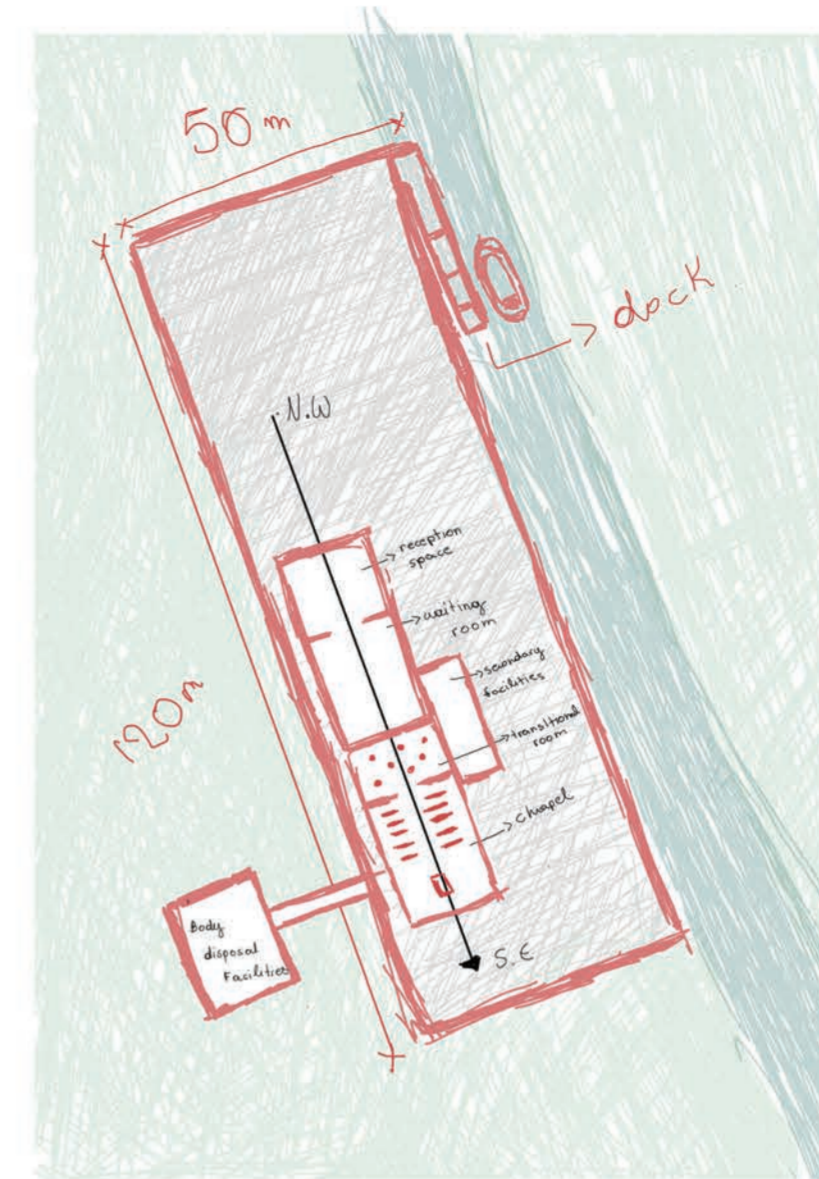
Developing a new landing

By providing a deck more open spaces around the building are created and connection to nature is enhanced.



Circulation

Minimizing turning points in an attempt to create a linear journey.

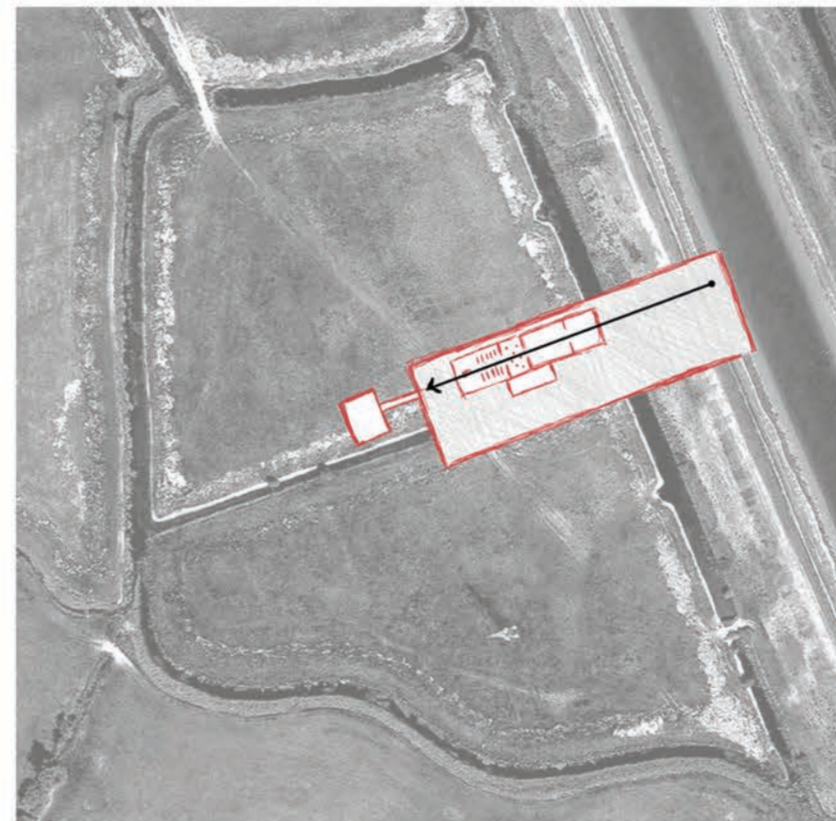


Extending the deck to provide more outside and walking space before entering the building. Rethinking arrangement of spaces to provide a linear journey from North to South. Adding facilities for body disposal. Providing new access to the site by boat.

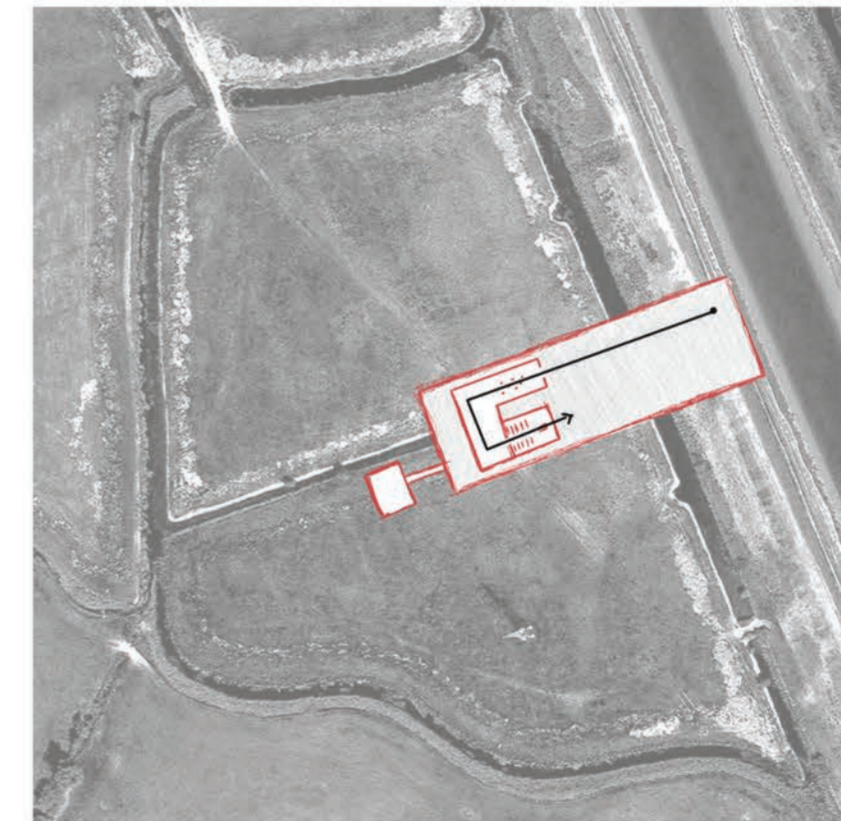
Exploring Orientation



Current Orientation  
North to South Journey



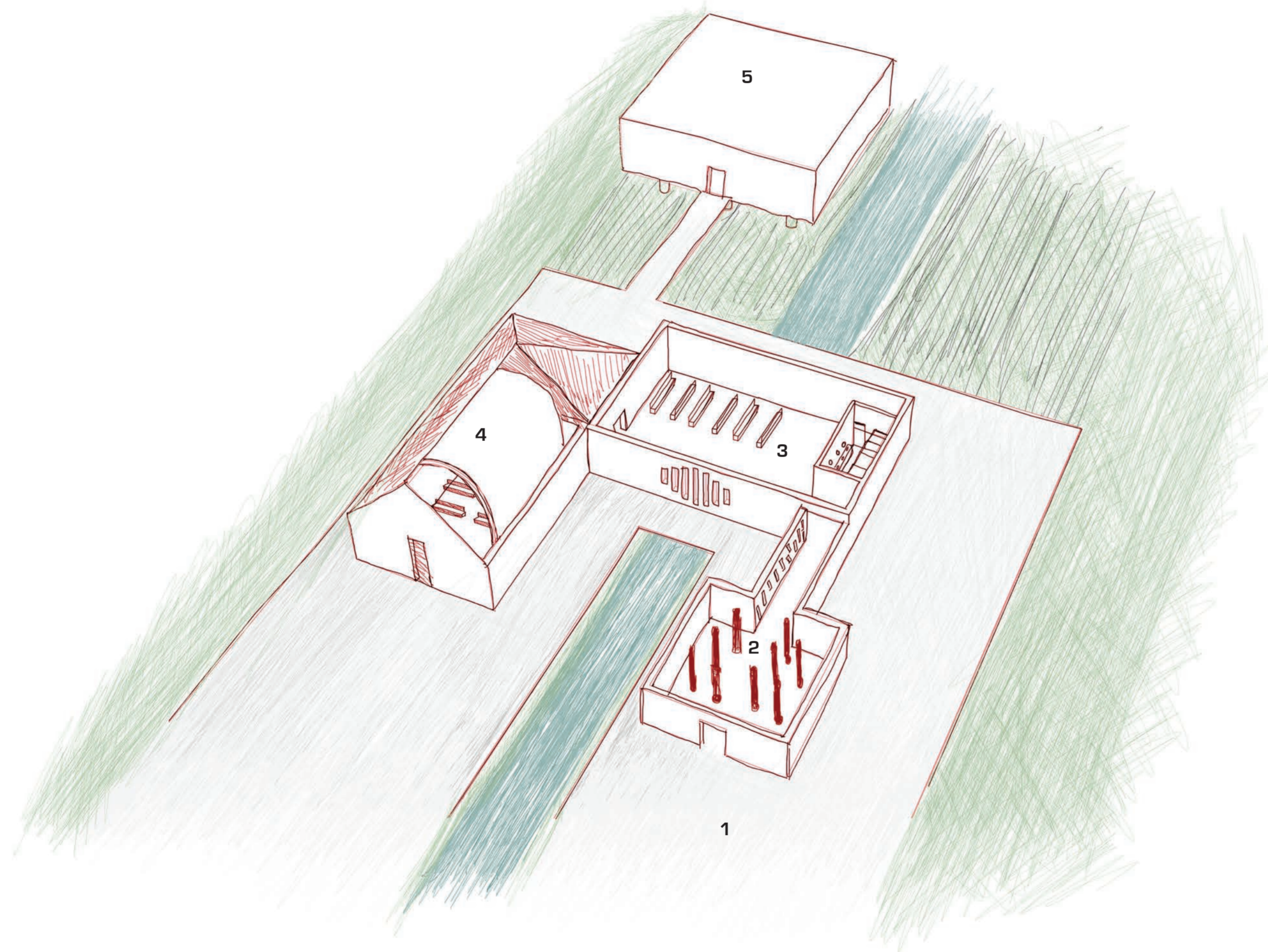
Orientation that follows the sun path.  
East to West Journey.  
Even though this orientation works better with the site and the desired circulation is achieved, the chapel is occidented instead of oriented.



Orientation that follows the full sun path.  
East to East Journey.  
This orientation provides a journey that follows the full sun path (from East to West and from West to East). The chapel is now oriented facing East and a new circular journey, which will be explored further, is developed.



Developing a scheme  
Sketches for new landing and orientation



### The Place of Farewell

Purpose: The project explores the journey of farewell and grief. Each space aims to represent a different stage of this journey and lead people towards acceptance of the loss and renewal.

Facilities Provided: The project provides facilities for funeral services and biocremation, a more environmentally friendly alternative process of body disposal than burial or cremation.

Who: People of Lewes and surrounding areas

Total number of occupants: 100

Staff 6

Visitors/ Mourners: 94

When: Monday - Saturday

Winter Time: 9 am - 4pm

Summer time: 9 am - 6 pm

### Key Elements

#### 1. The Deck

Since the project is located in a high flood risk area the structure should be raised above the ground taking into consideration future flood height. **The deck** provides a new landing, well raised above the ground, preventing flood events. The cut on the deck defines circulation and allows rain water to fall directly into the existing drain.

#### 2. The Reception

**The reception**, the first stage of the journey of farewell, is a dark room with red glass columns, emblematic of the distressing feelings associated with death. It serves as a gathering point and standing waiting space.

#### 3. Waiting Room

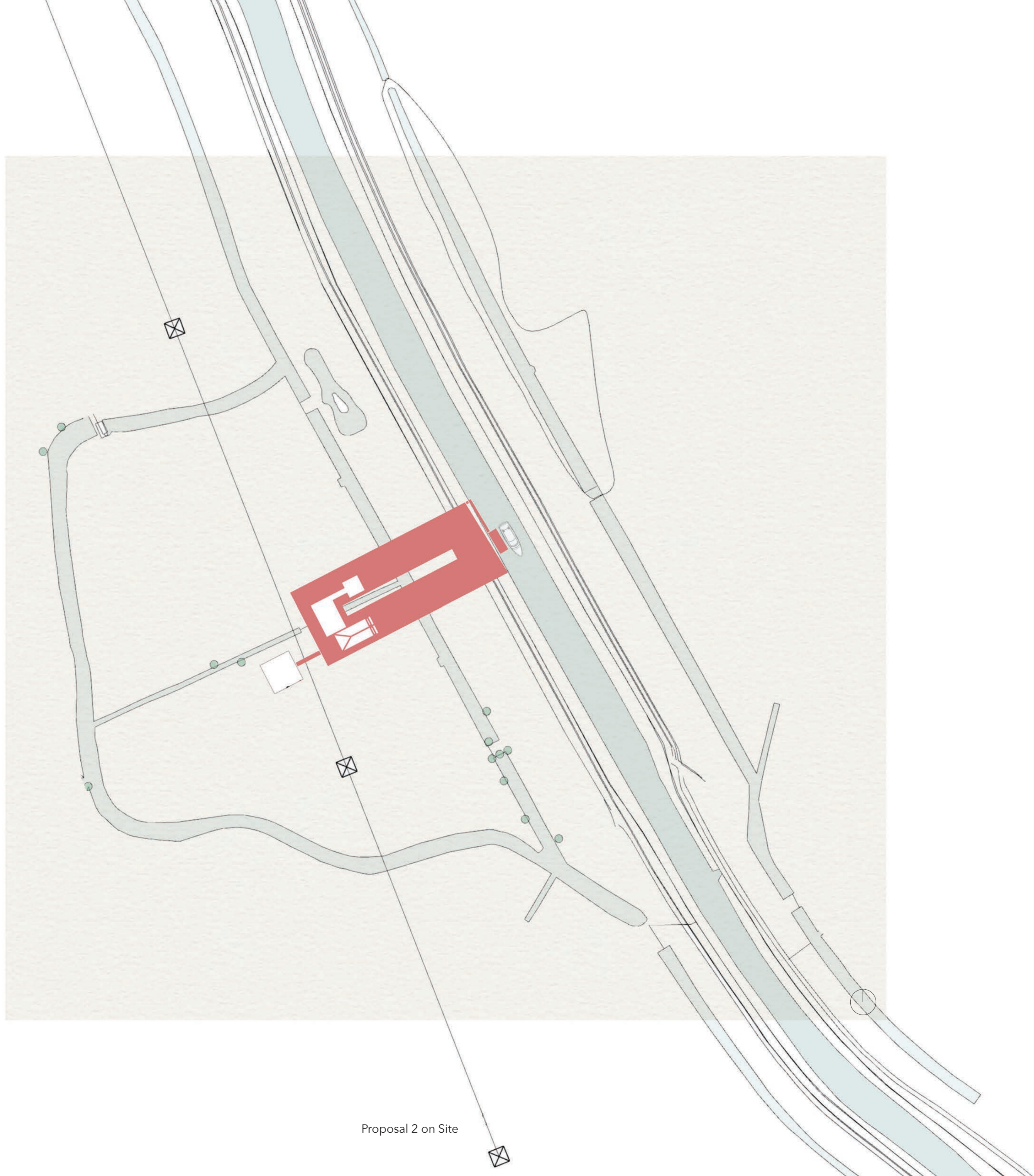
**The Waiting Room**, the second stage of the journey of farewell, a quiet room with visual connection to the river and the surrounding nature which create in that way a soothing atmosphere.

#### 4. Chapel

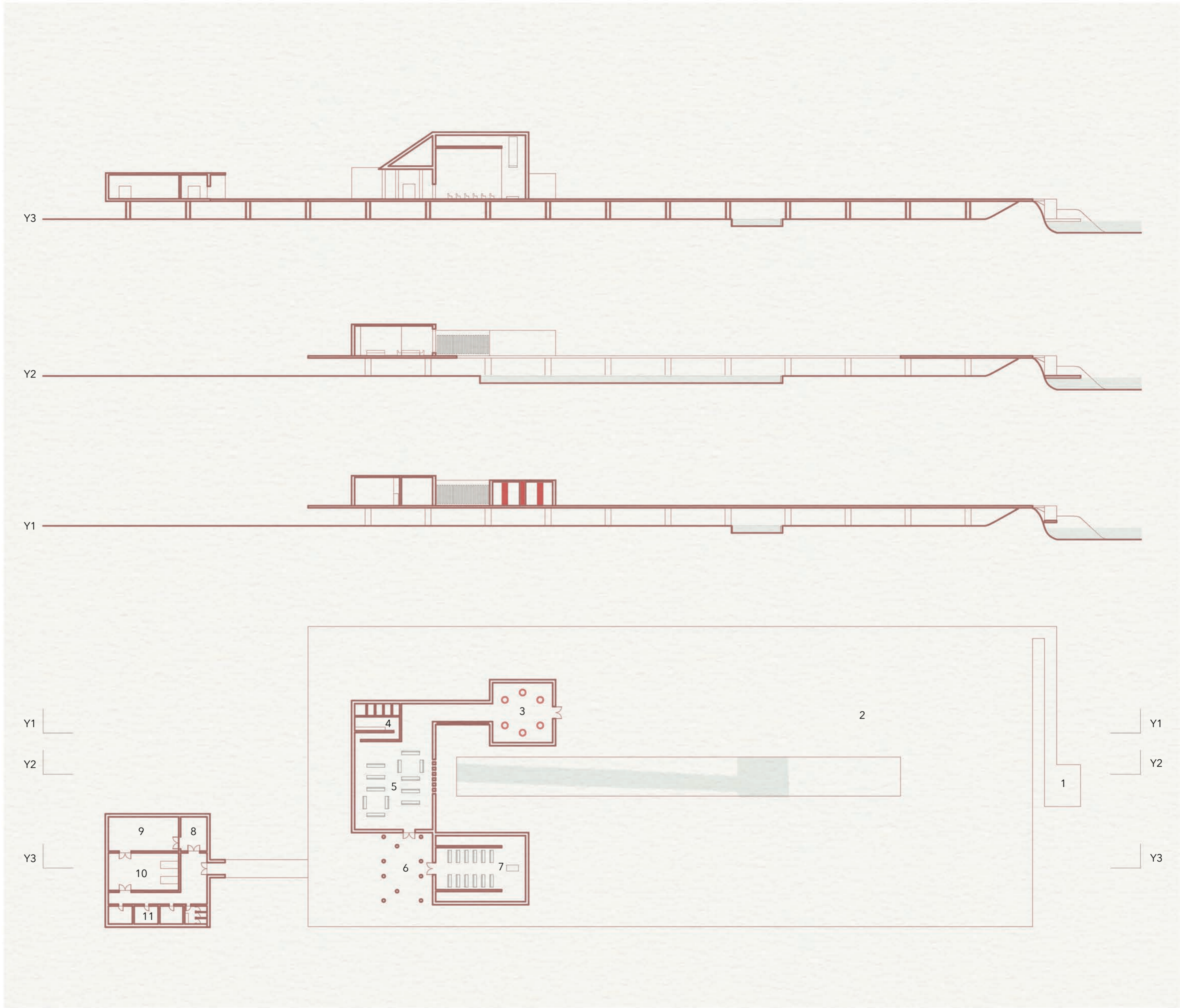
**The Chapel**, the third stage of the journey of farewell, a ceremony room with a vaulted ceiling, a hidden roof-light and an East facing window which direct people's attention on the body and create an intimate and dignified space.

#### 5. Biocrematorium

**The Biocrematorium**, provides 2 machines for biocremation (4 biocremations per day), a mortuary cold room and offices.

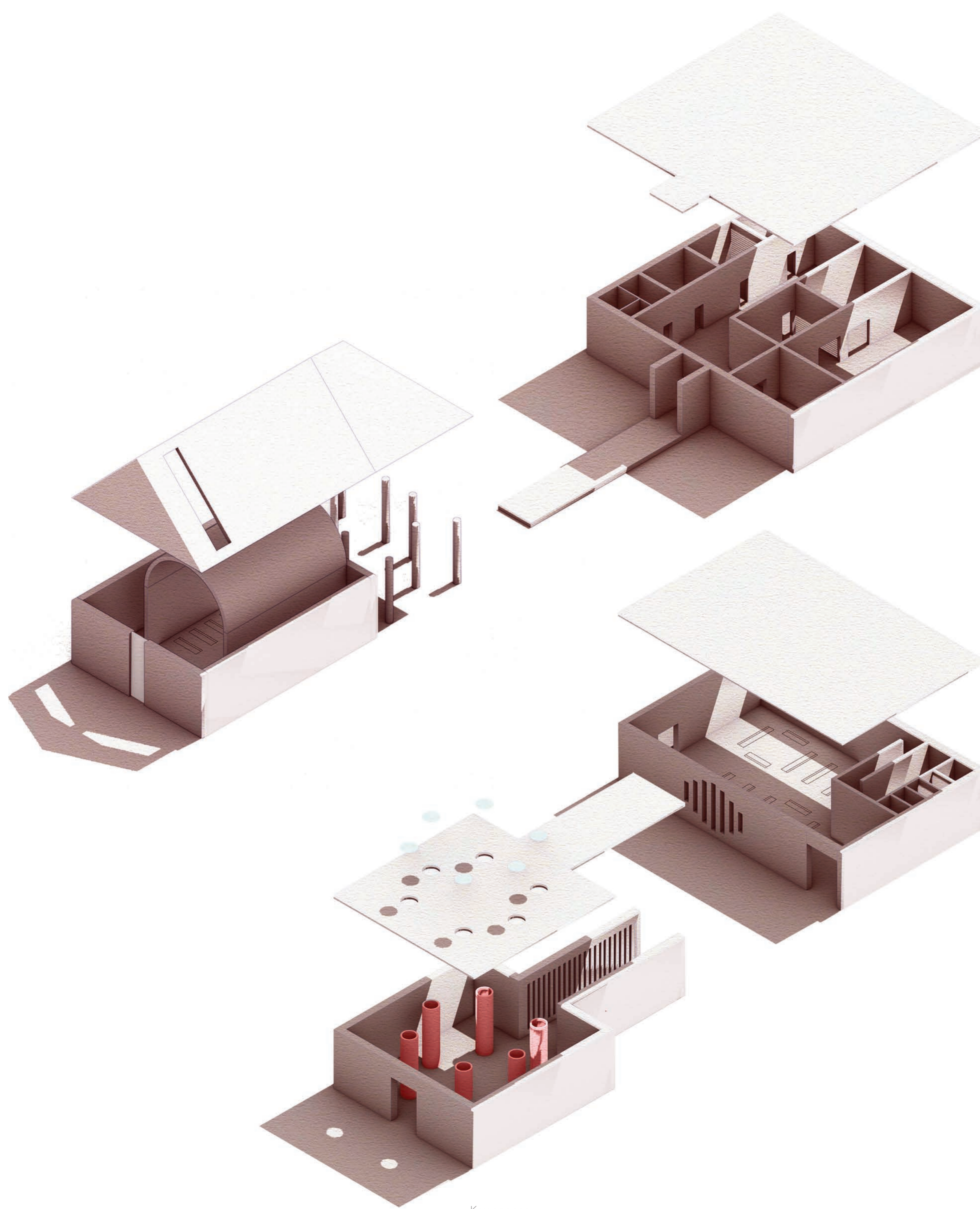


Proposal 2 on Site



- Key**
- 1. Dock
  - 2. New Landing
  - 3. Entrance Hall
  - 4. Toilet facilities
  - 5. Waiting Space
  - 6. Hidden Courtyard
  - 7. Chapel
  - 8. Exit
  - 9. Mortuary Cold Room
  - 10. Bio Crematorium
  - 11. Offices and Toilet facilities for Staff

Proposal 2  
Plan and Sections 1:500



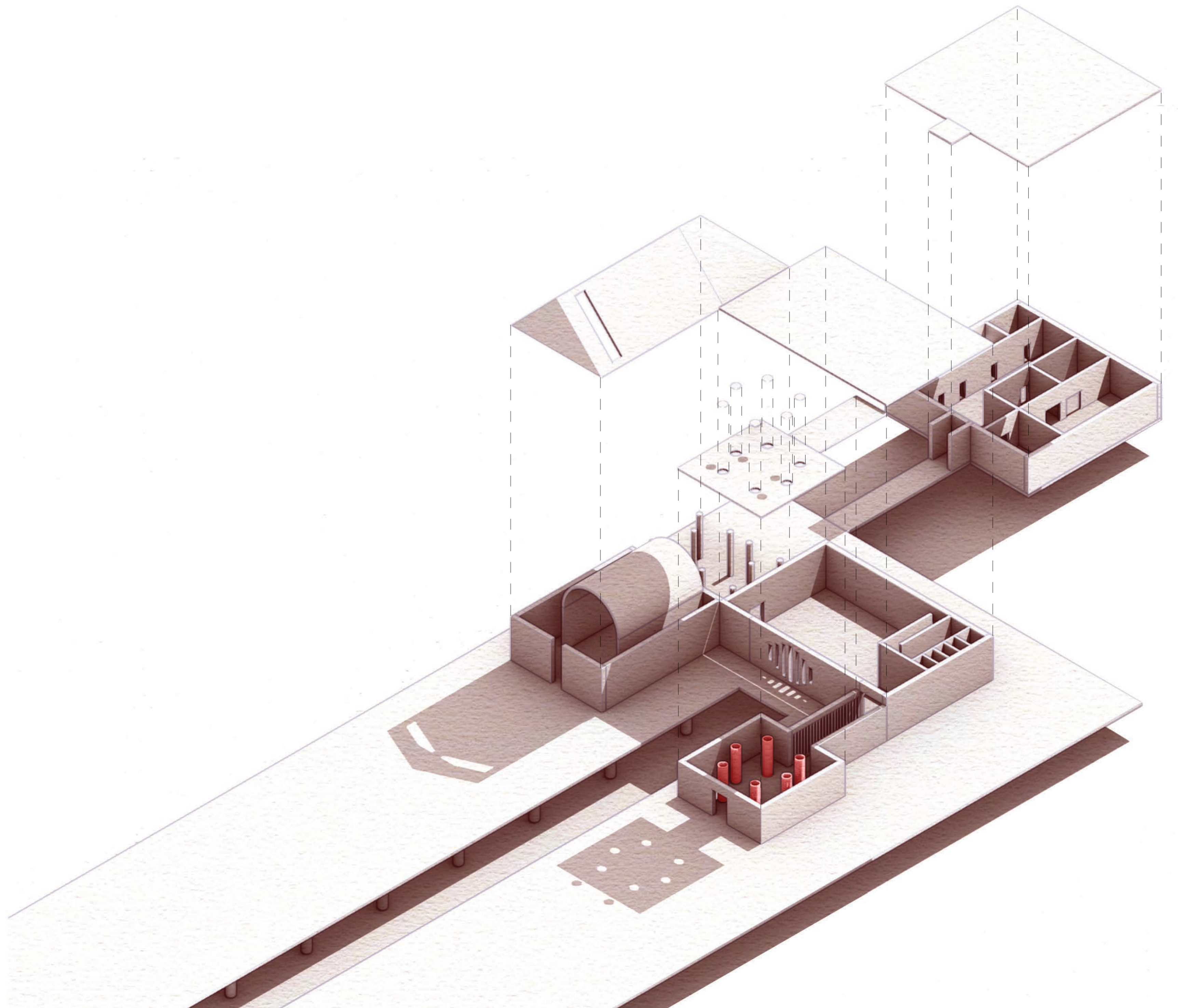
Key spaces



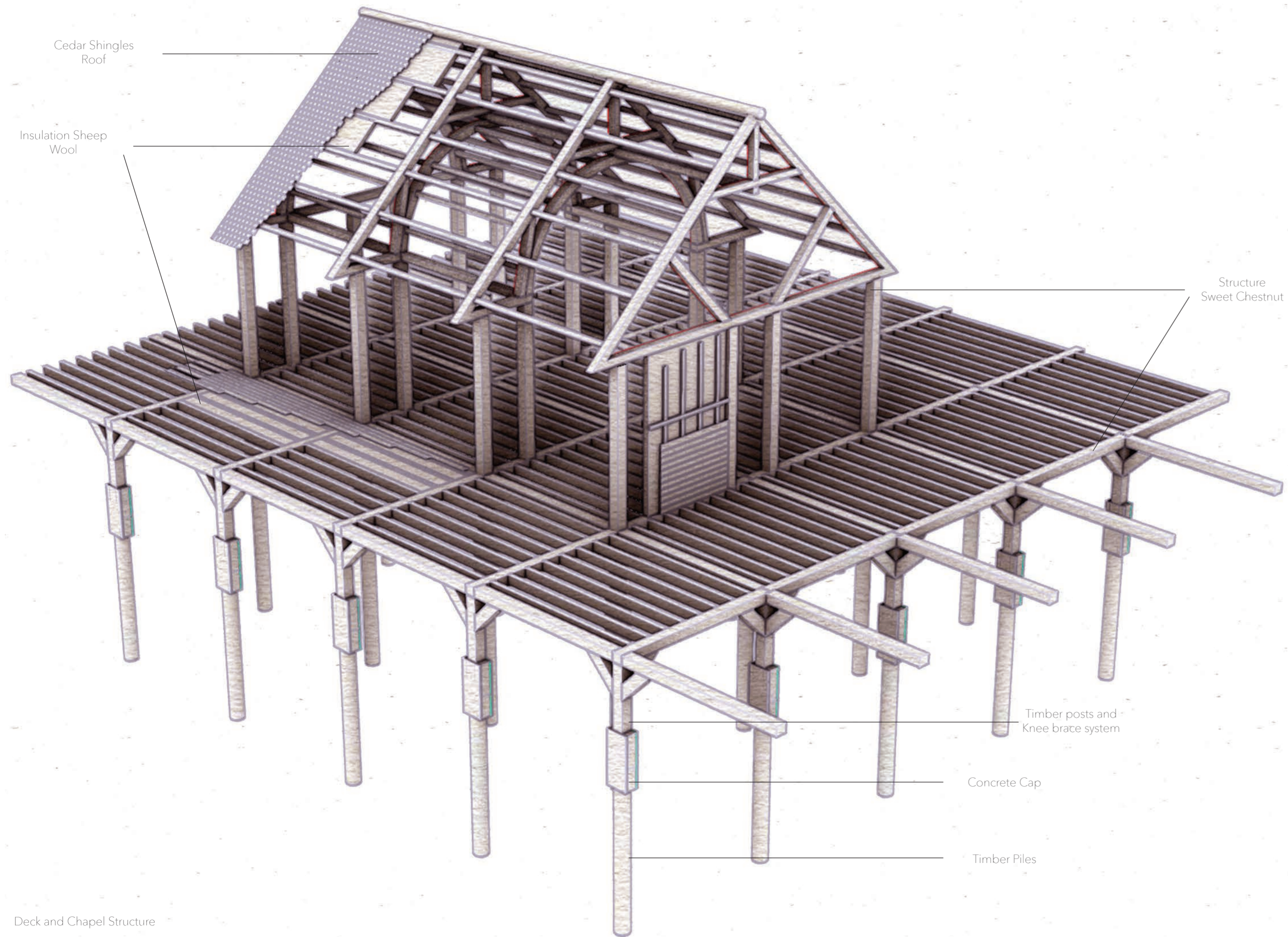
New Crematorium in  
Woodland Cemetery,  
Sweden



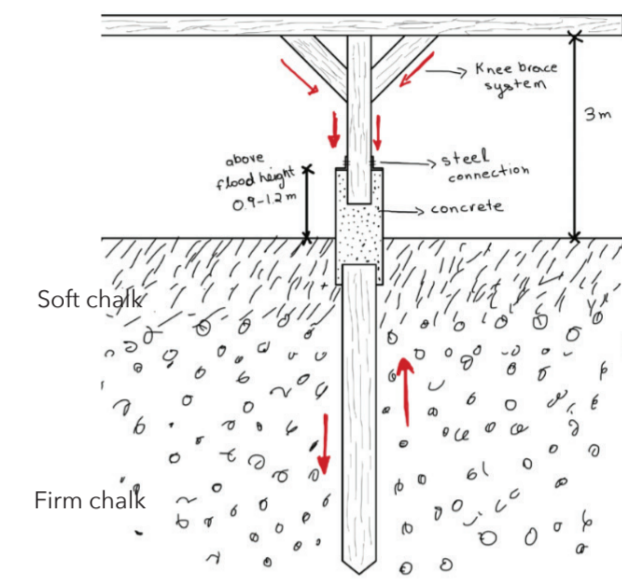
Woodland Chapel,  
Sweden







Possible Structure



x Structure is raised 3m above the ground to be in accordance with the flood defense earth bund  
 x concrete is used until the flood height, since timber is better not be in contact with water if it is above the ground.  
 x timber should not meet the ground therefore steel connection is used  
 x Knee brace system is used for better load distribution.

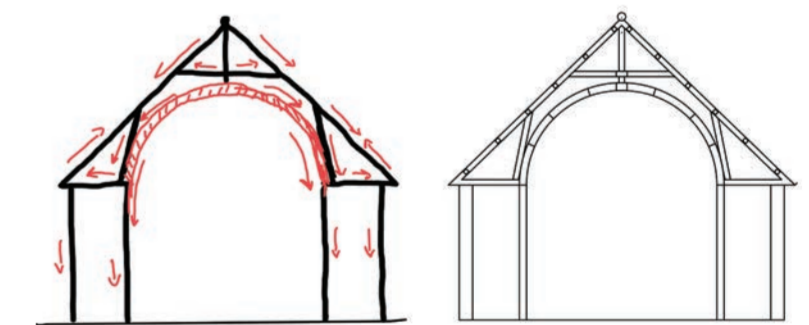
Possible Materials



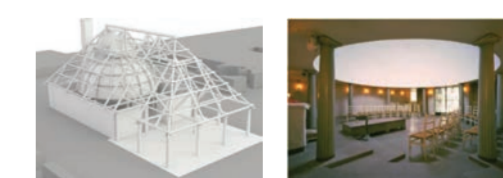
Sweet Chestnut will be used in the structure, softwood for floor and roof finishes as well as walls

Wood Shingle for the roof of the chapel.

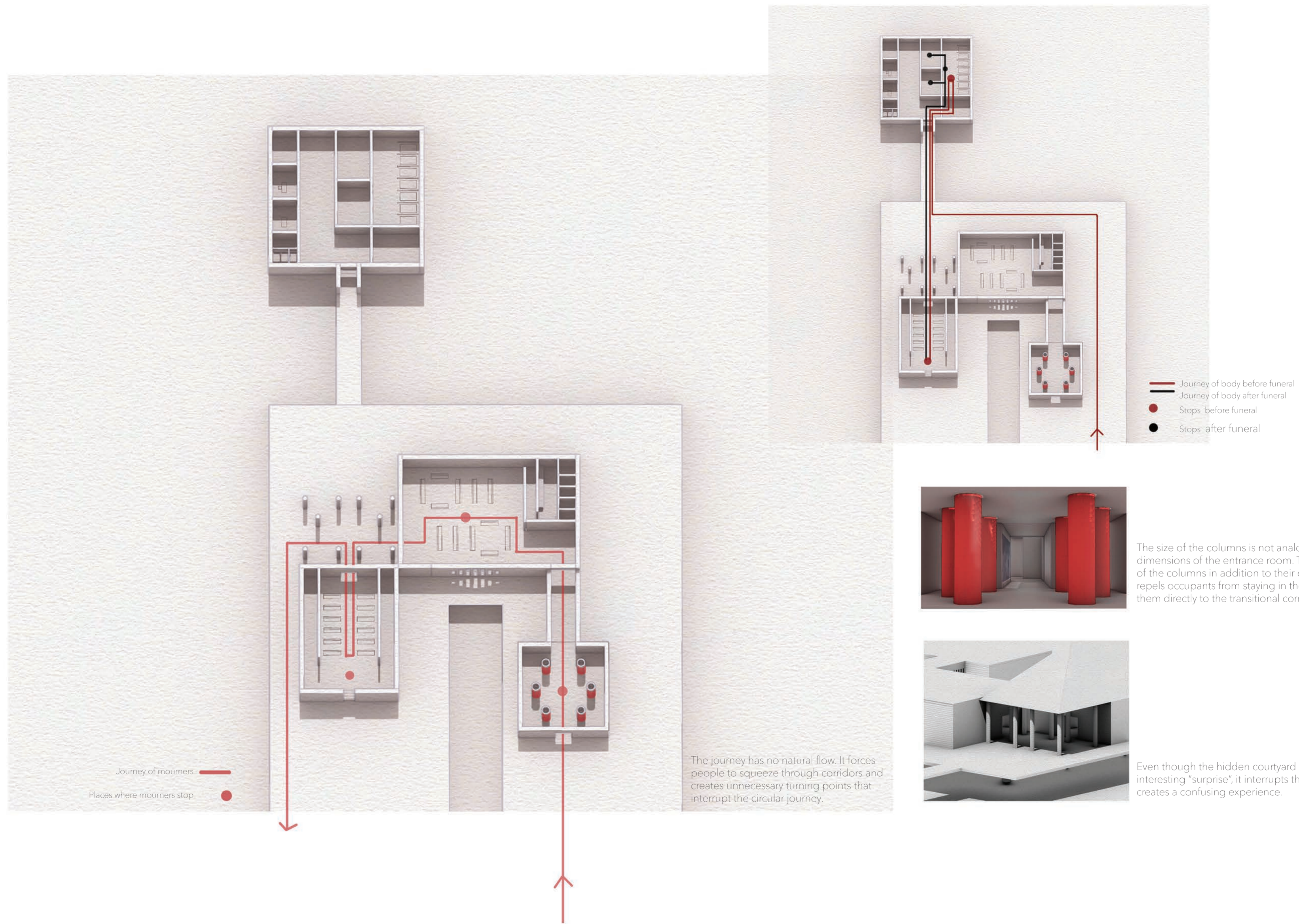
Swan Timber for wall cladding

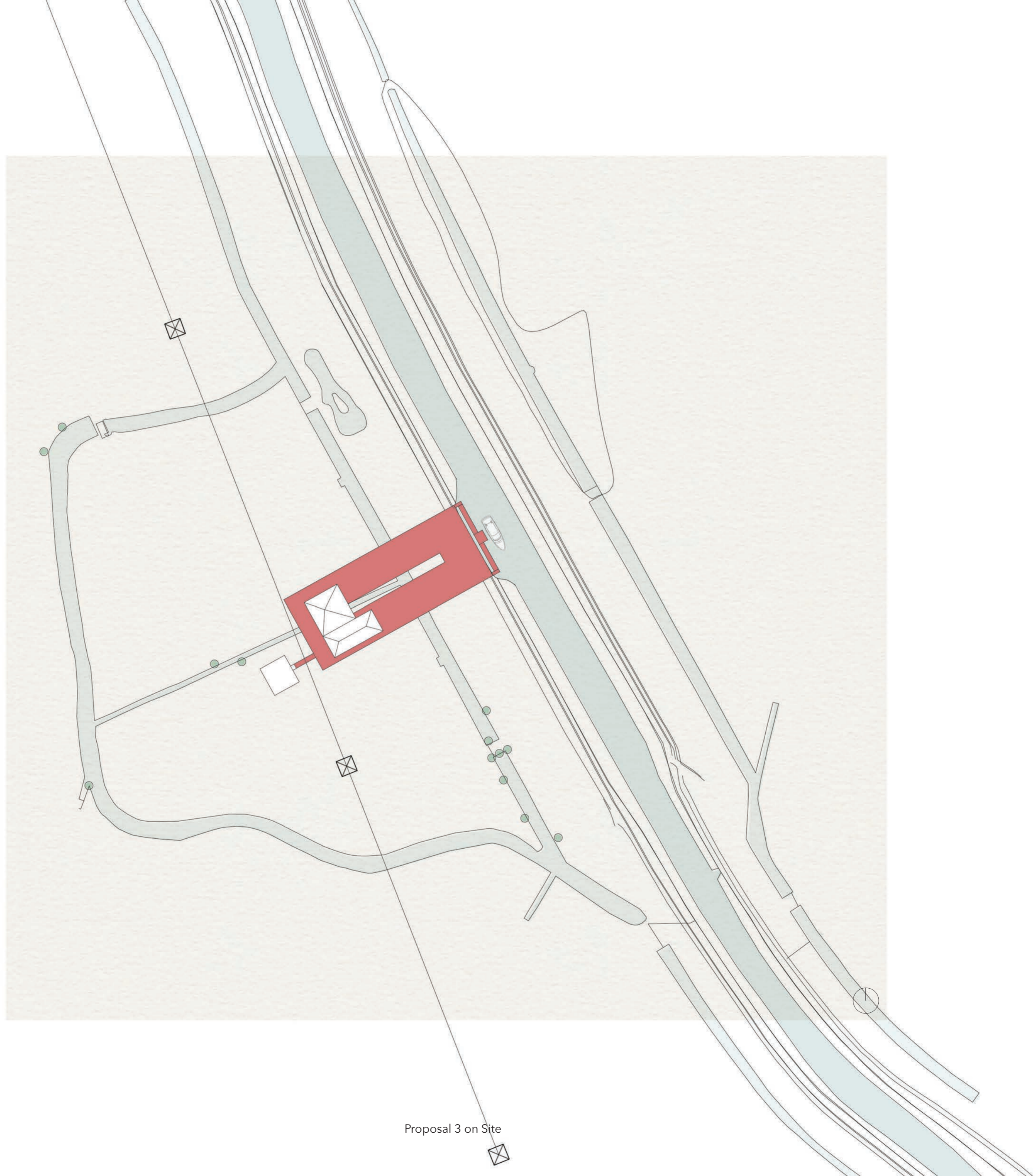


Sketches for chapel's roof structure



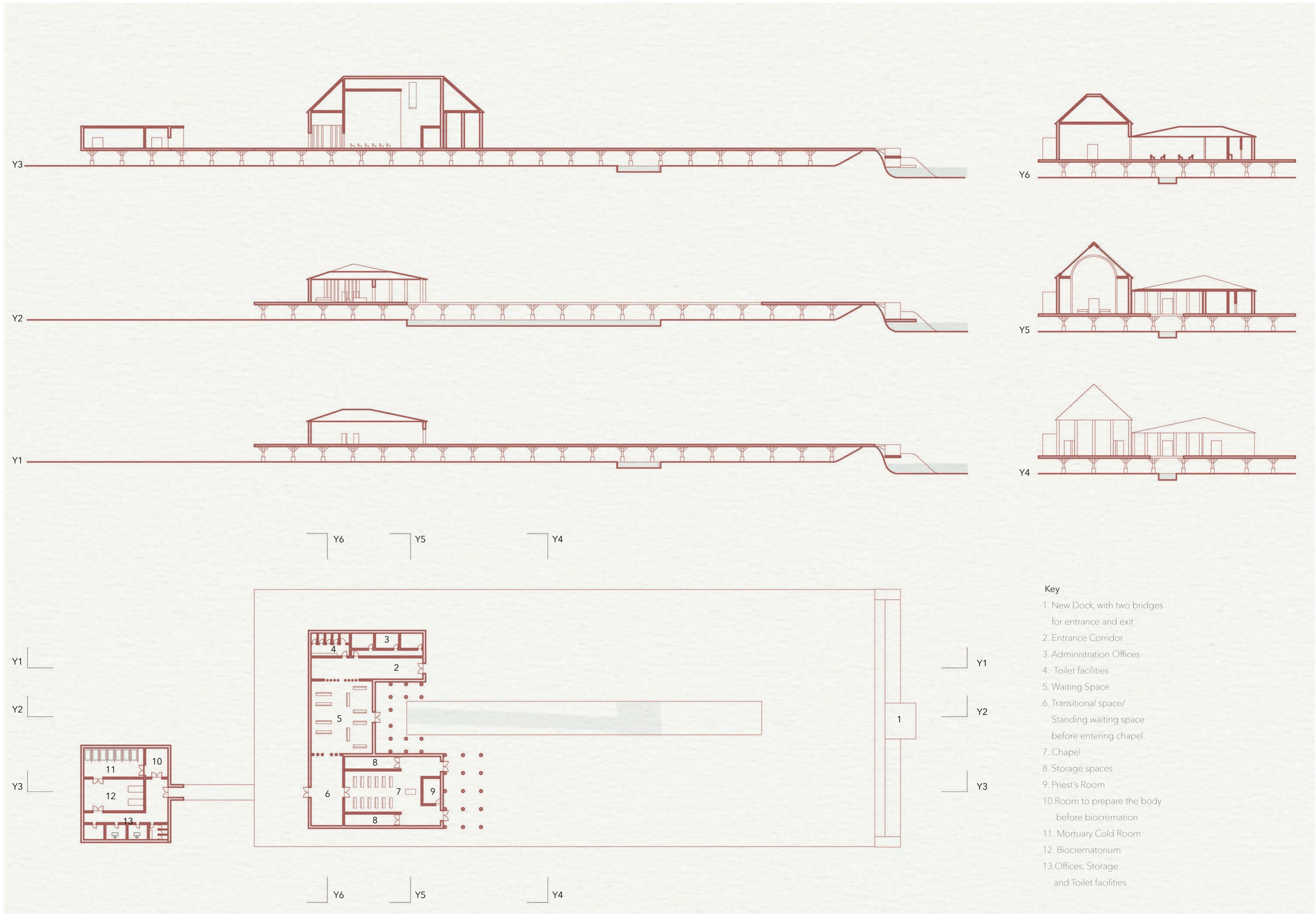
Woodland Chapel, Sweden



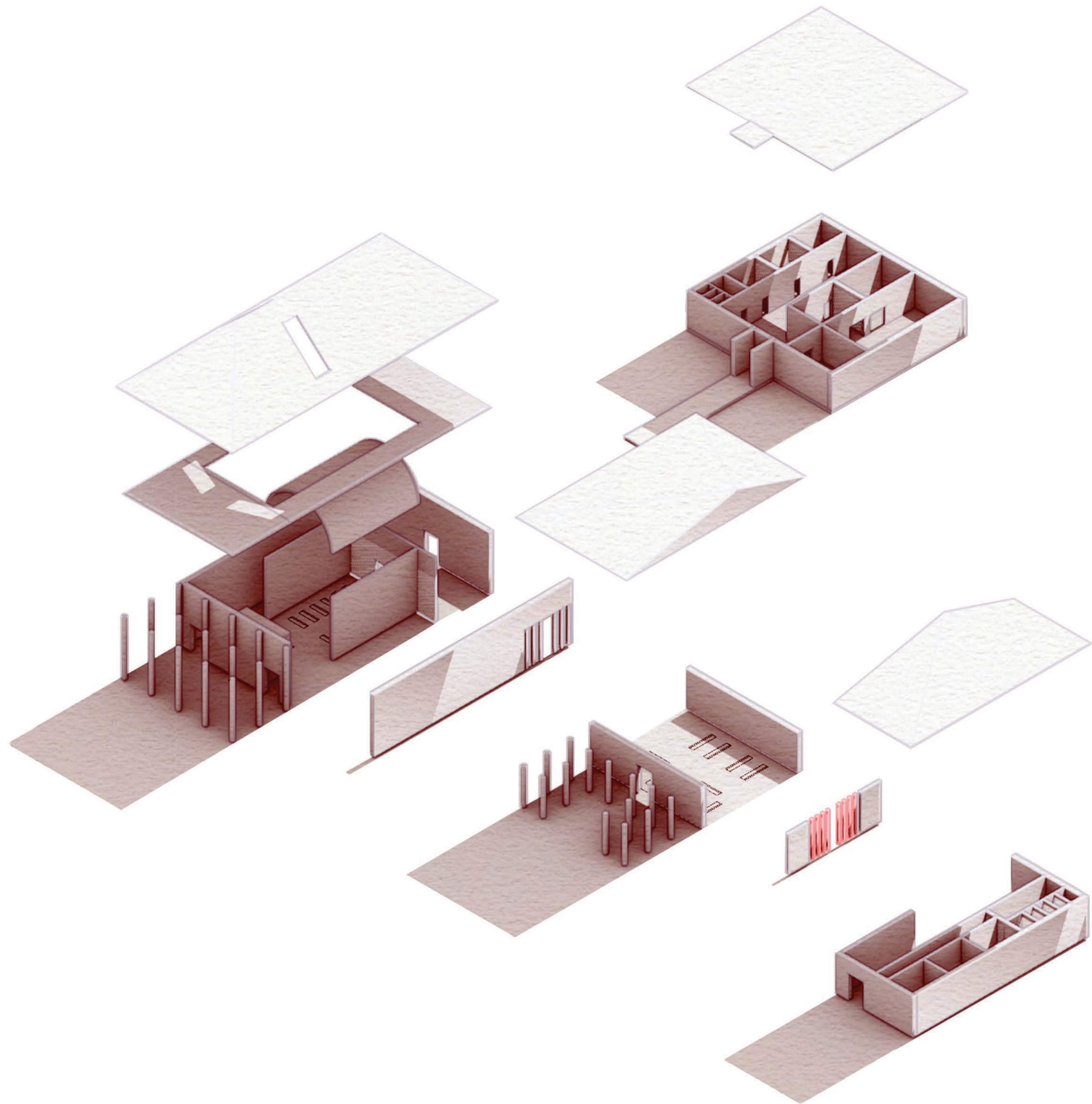


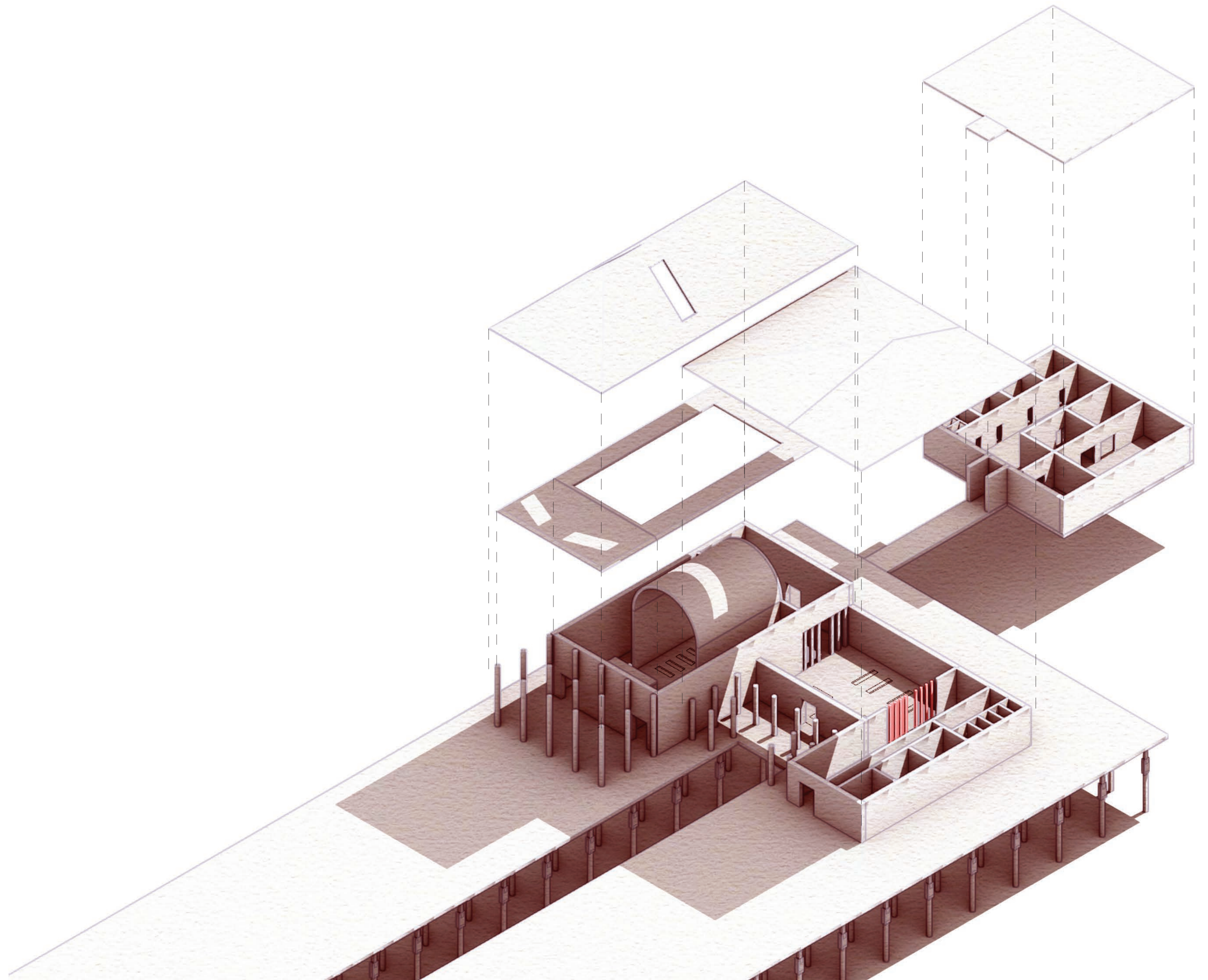
Proposal 3 on Site

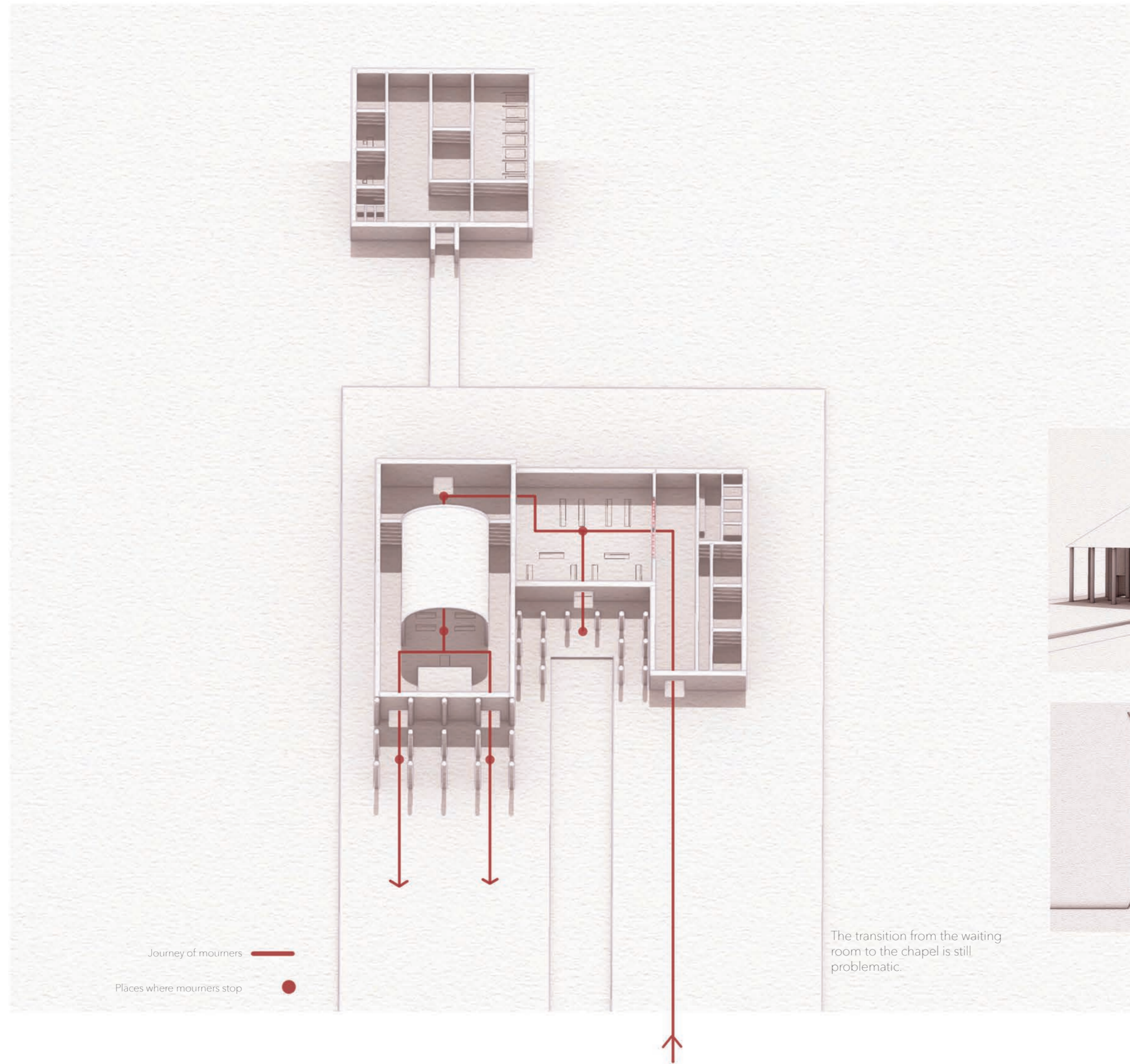




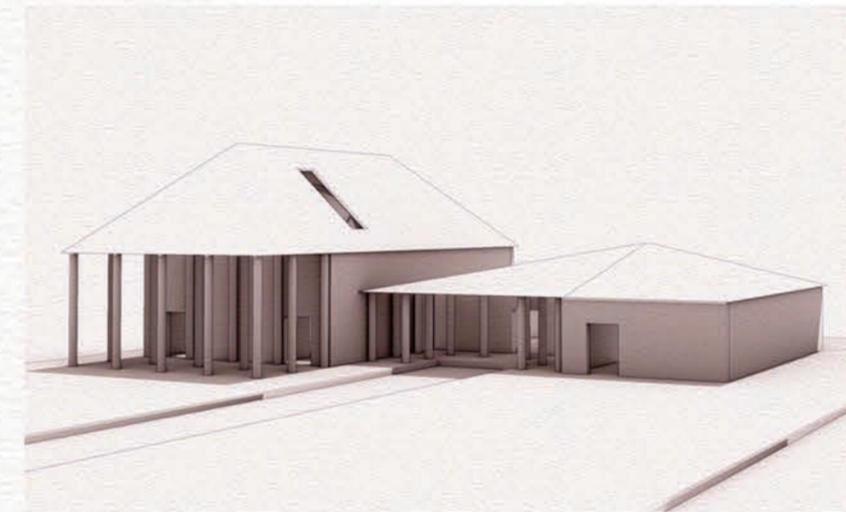
Proposal 3  
Plan and Sections 1:500



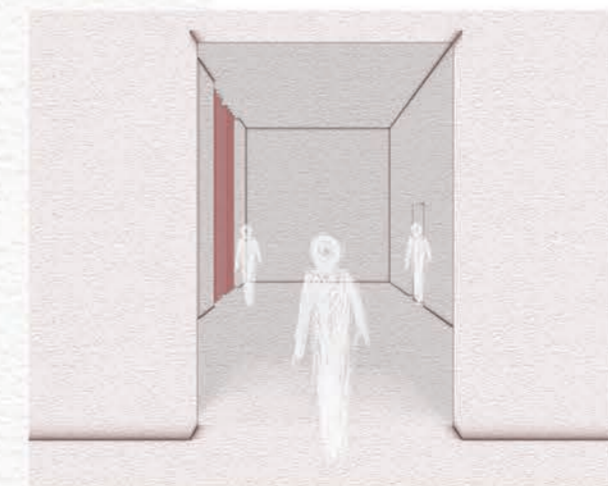




The transition from the waiting room to the chapel is still problematic.



By creating a pitched roof for the entrance corridor and waiting room, the contrast between the Chapel and the supporting rooms is lost. In addition the two courtyards and the four doors visible upon arrival might create confusion about the entrance point.



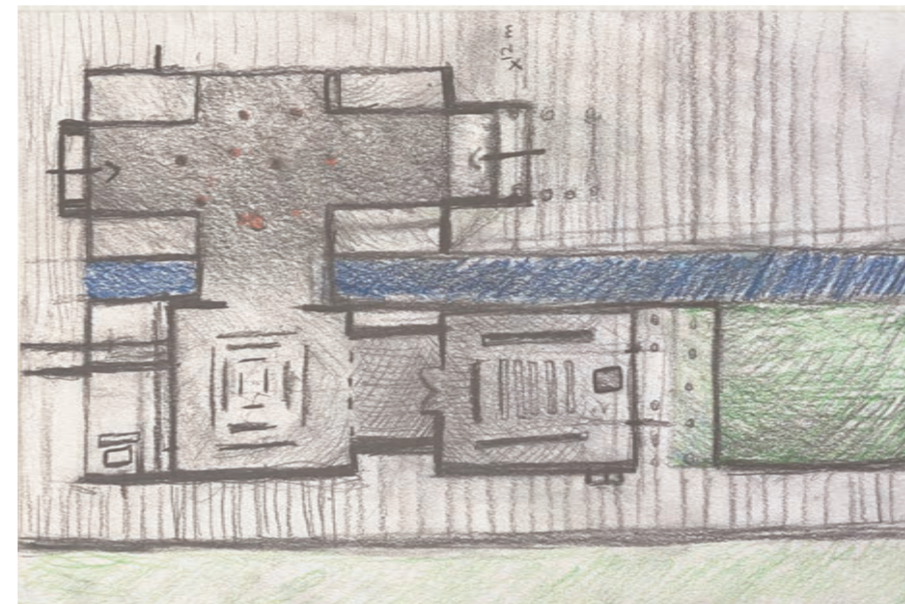
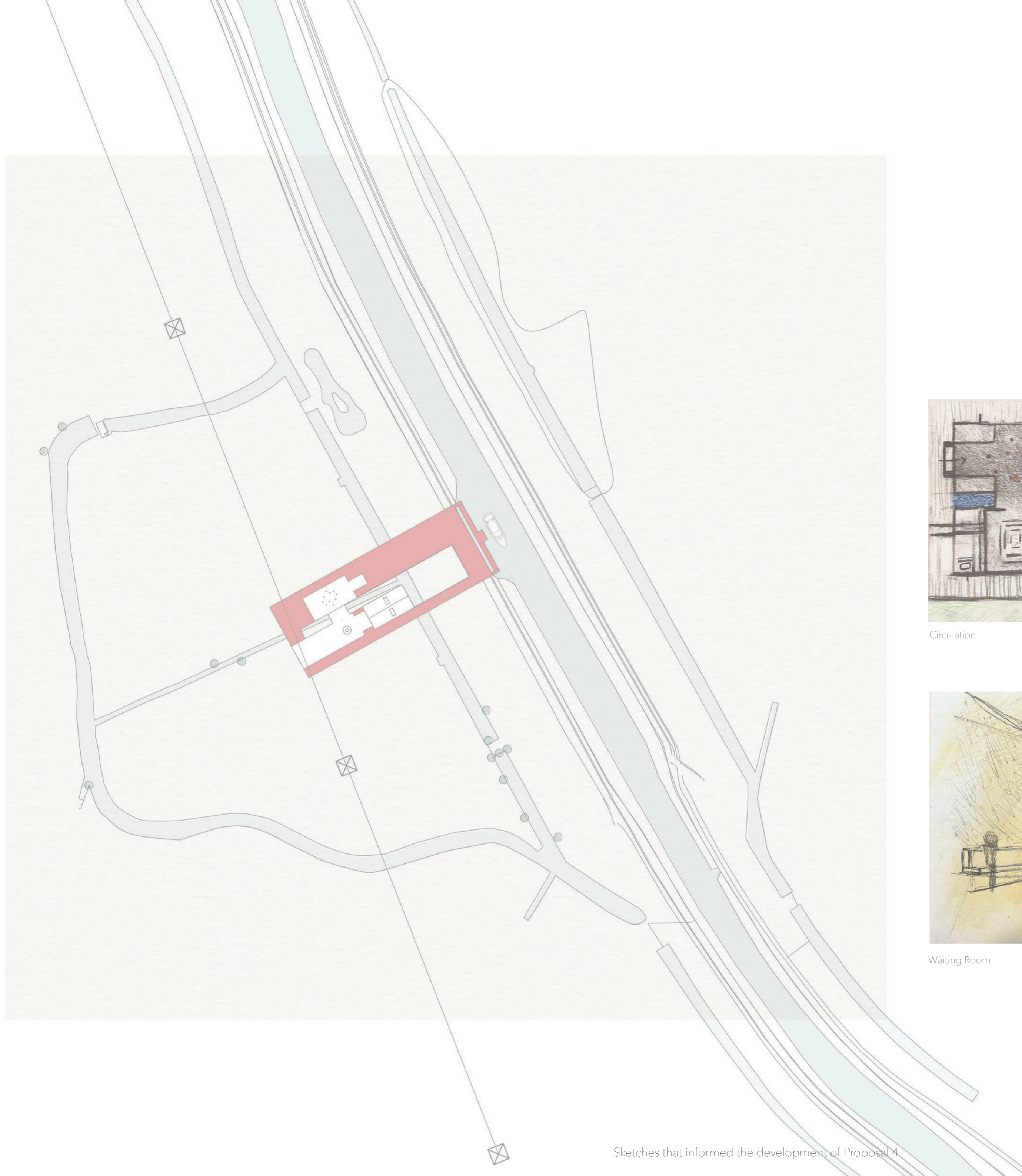
For this proposal it was attempted to incorporate the red columns to the entrance of the waiting space. By doing this the arrival point, the entrance hall, became a transitional corridor and the first stage of the journey is lost.



Proposal 4 on Site

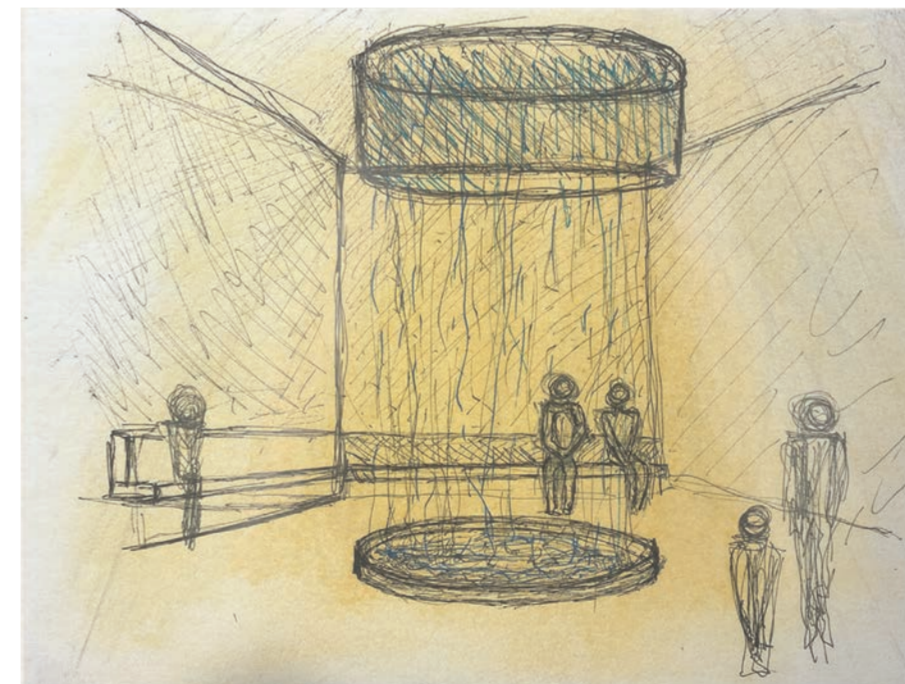






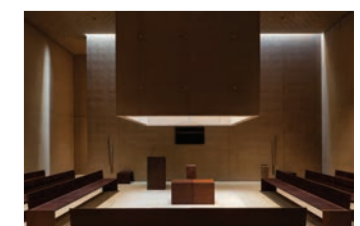
Circulation

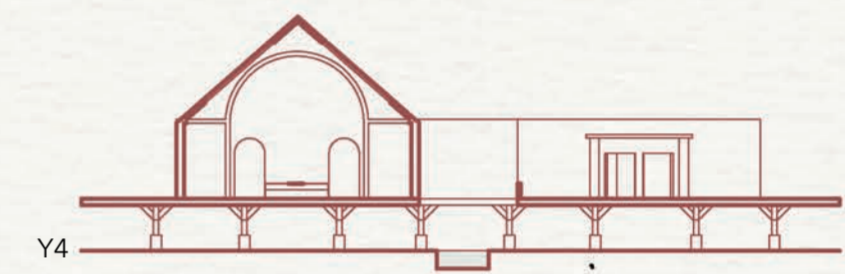
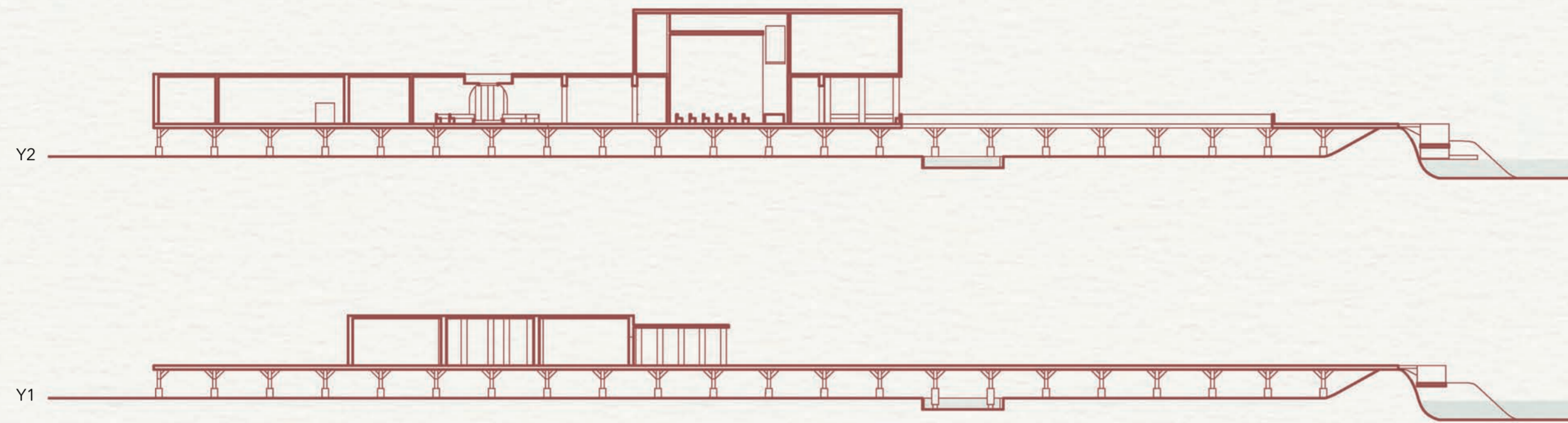
Adding lobby before entrance hall.  
 Giving more space to the entrance hall and arranging columns so smaller gathering spaces are created.  
 Extending the cut on the deck to define circulation.  
 Circulation led by light (from the dark entrance hall to the bright waiting space) with no forced turning points.



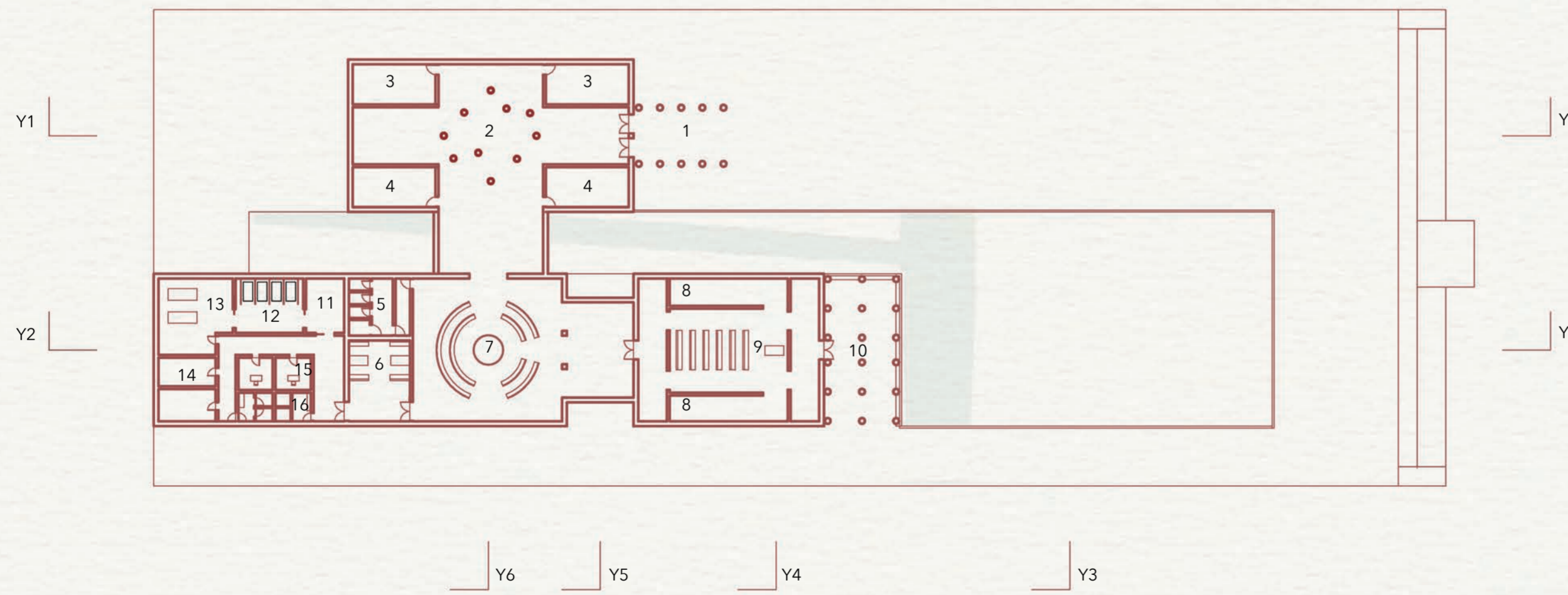
Waiting Room

Lighting waiting room from above.  
 Providing some exposure to weather and connection to the sky.  
 When it rains water will fall directly to the pond in the center of the room.  
 Sitting arrangement centered around the roof light and pond.



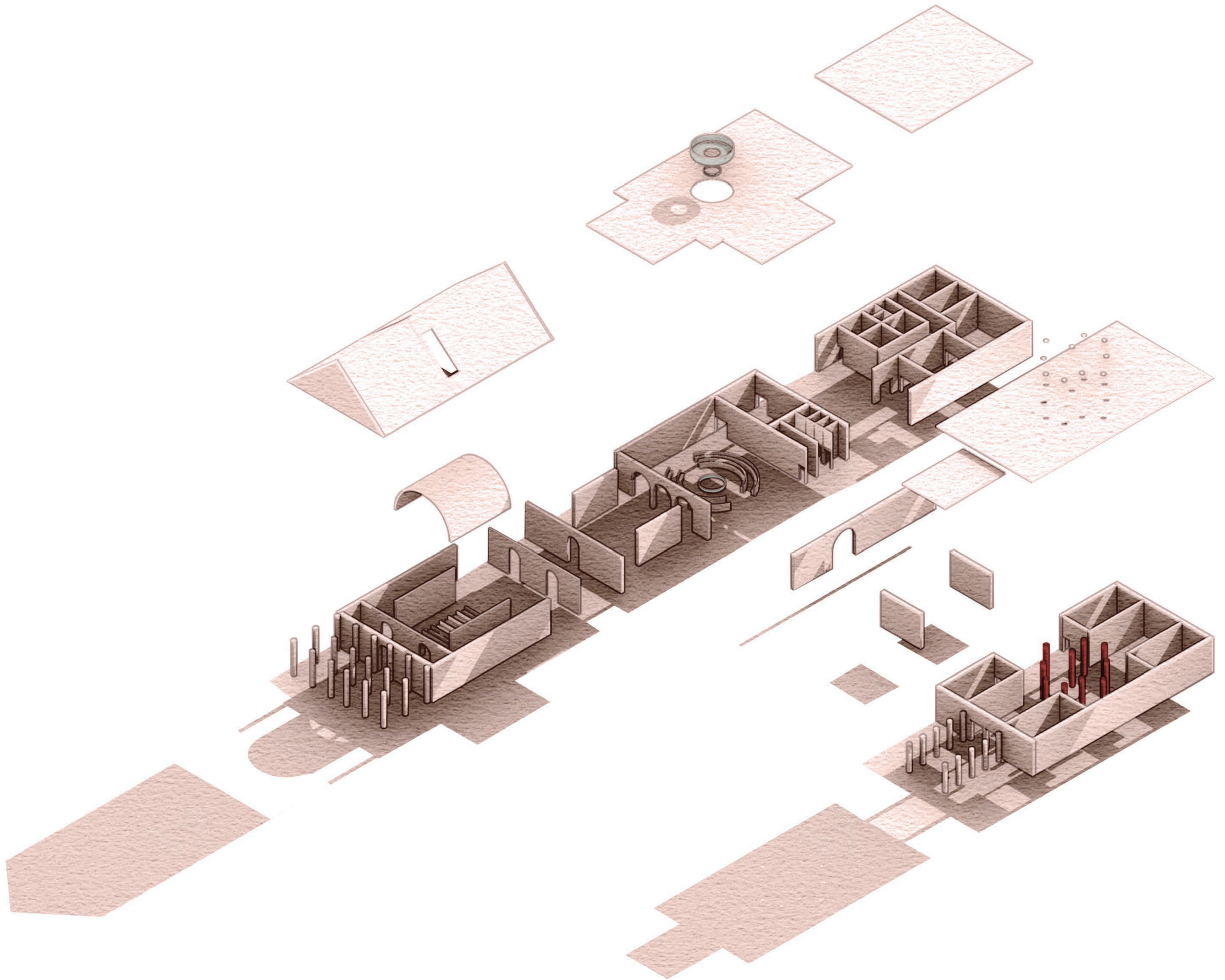


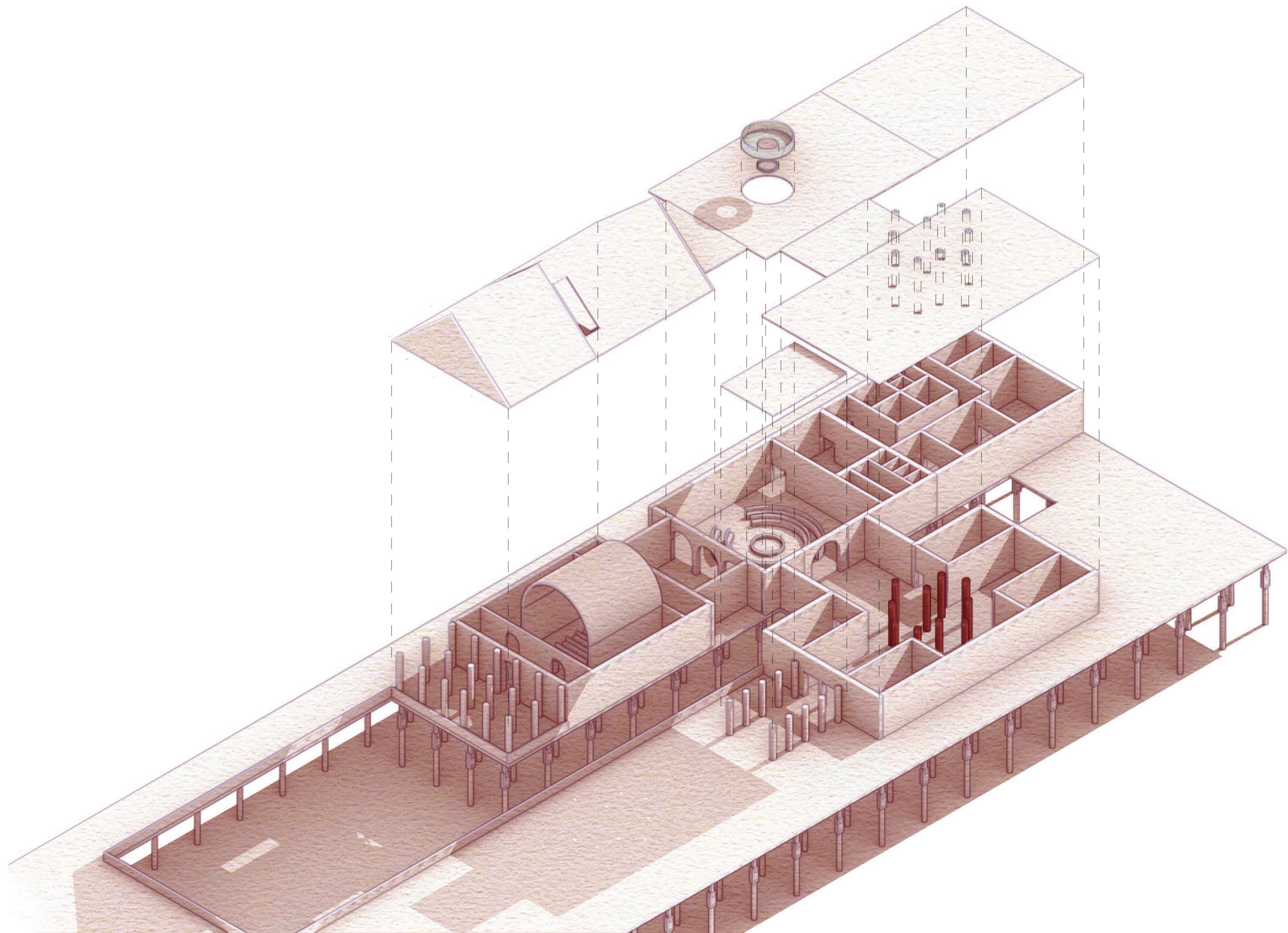
Y6 Y5 Y4 Y3

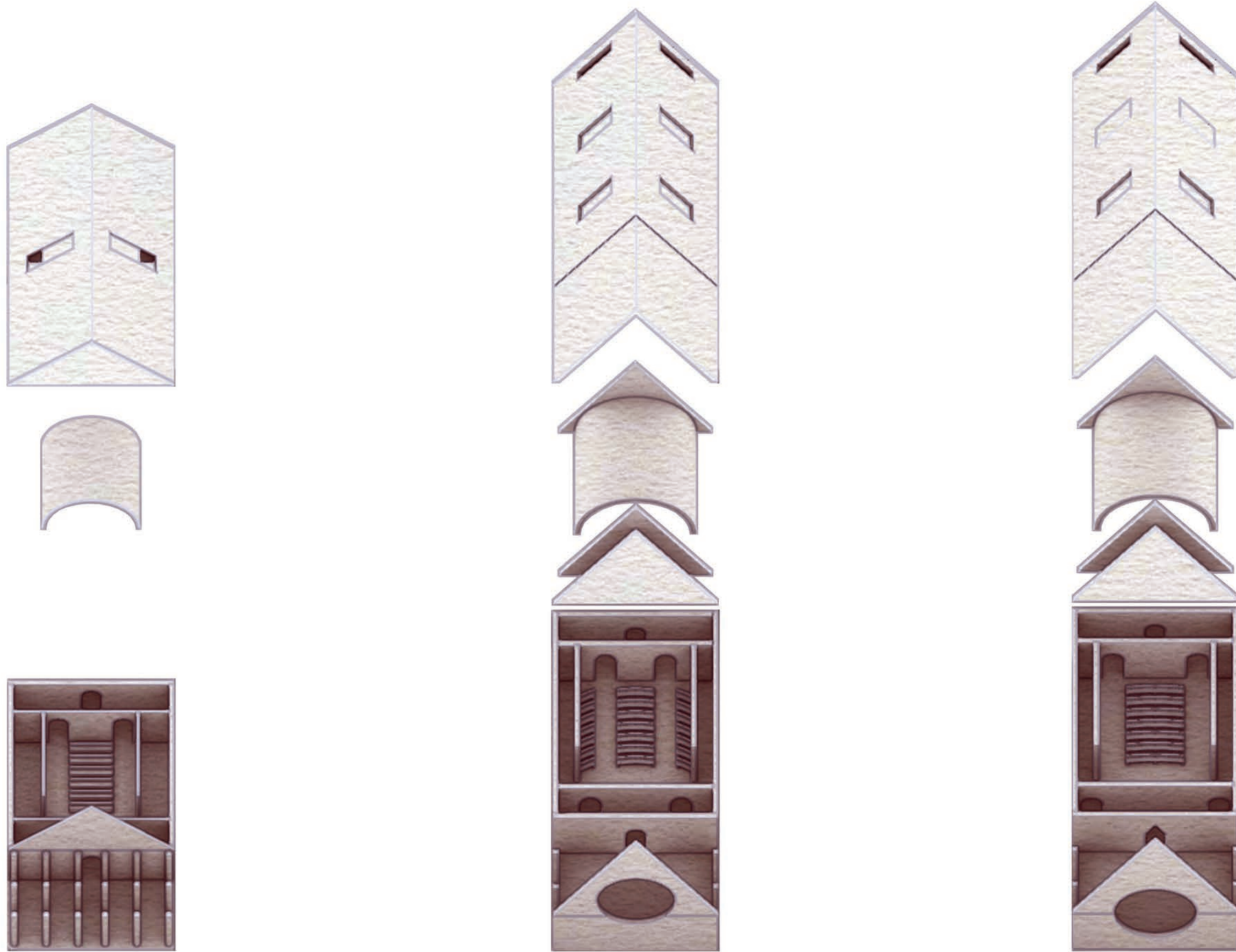


**Key**

- 1. New Entrance Canopy
- 2. Entrance Hall with red columns
- 3. Storage Rooms
- 4. Administration Offices
- 5. Toilet Facilities
- 6. Family Room, Body is stored here before the funeral service. Sits are provided for friends and family.
- 7. Waiting Room
- 8. Storage spaces
- 9. Chapel
- 10. Exit and Gathering Space
- 11. Room to prepare the body before biocremation
- 12. Cold Room
- 13. Bio Crematorium
- 14. Storage Rooms
- 15. Offices
- 16. Toilet facilities and Lockers/ Changing Room

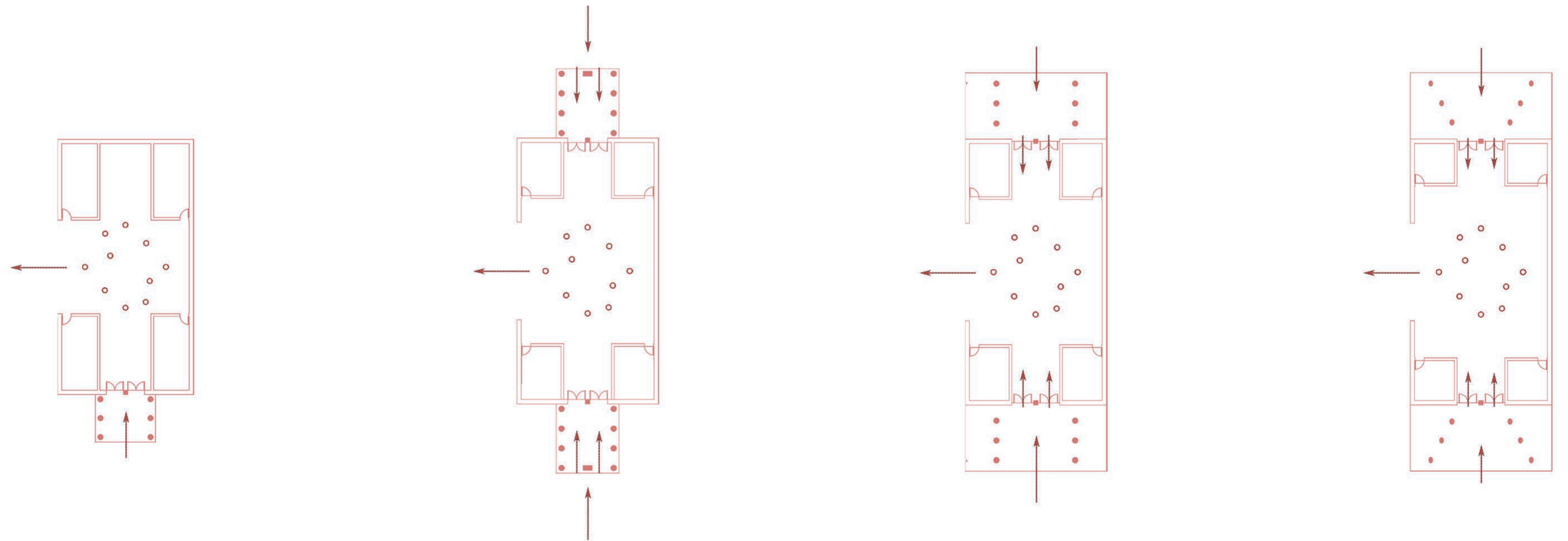






Study of Chapel

Exploring entrance and circulation, sitting arrangement, gathering space when exiting and East facing window

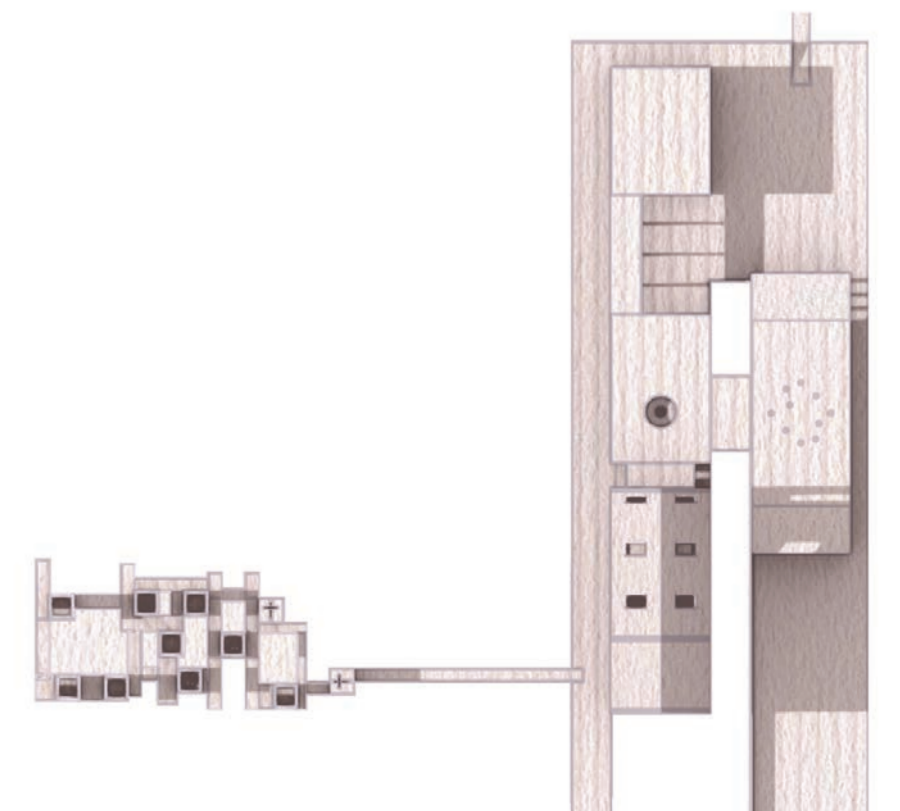


providing access from the track road and hence entrance from the S.E facing facade.



Providing Memorial Gardens

Rethinking first term's work and adapting it to the needs of the project

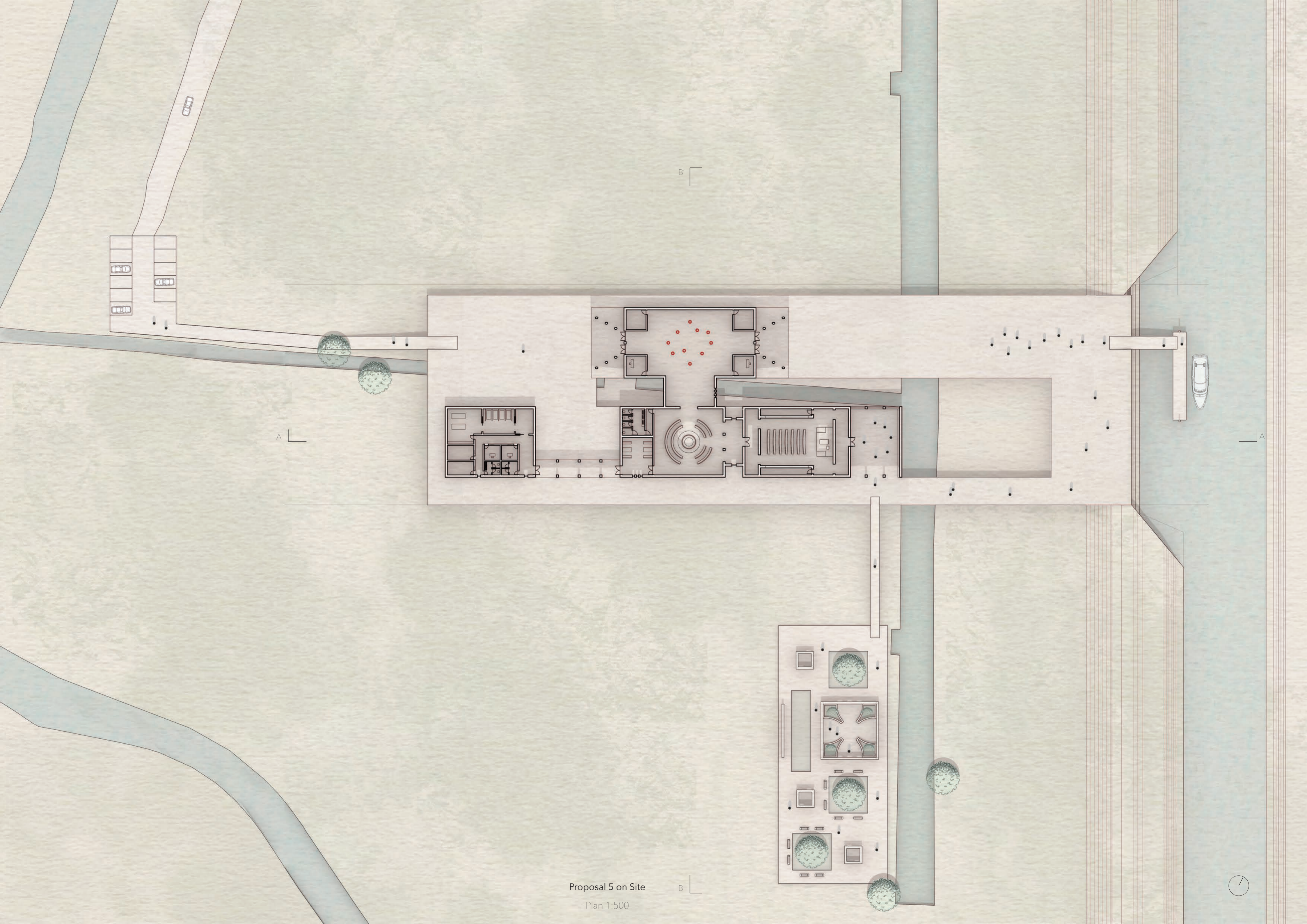


## Chapter 6

The Place of Farewell

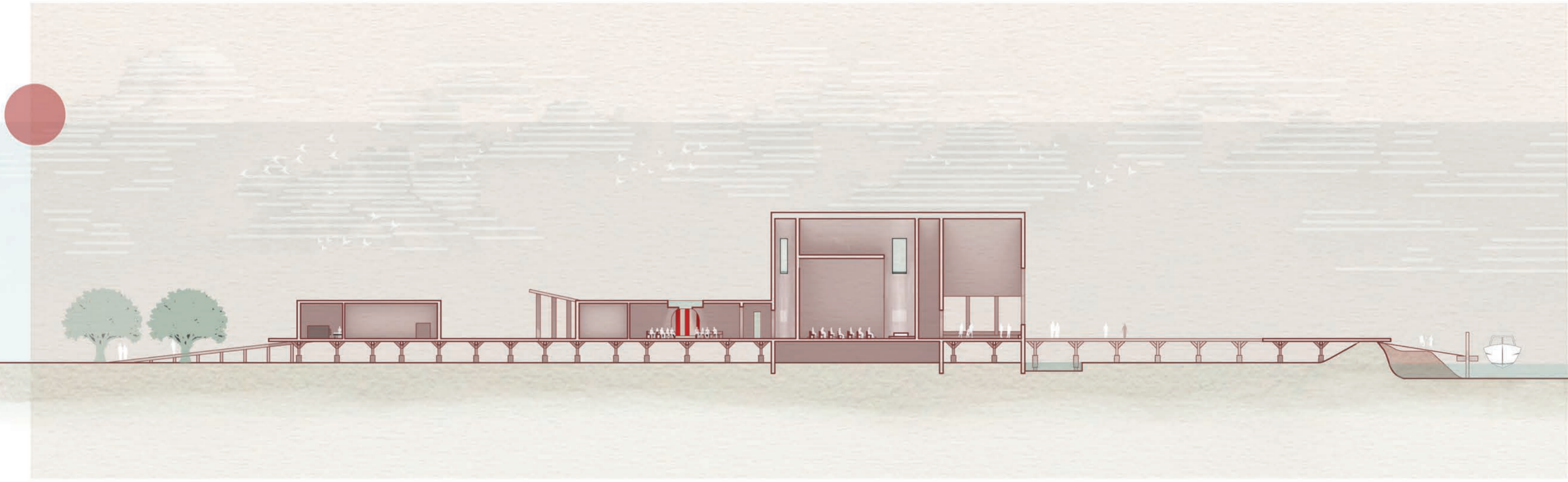
Proposal 5



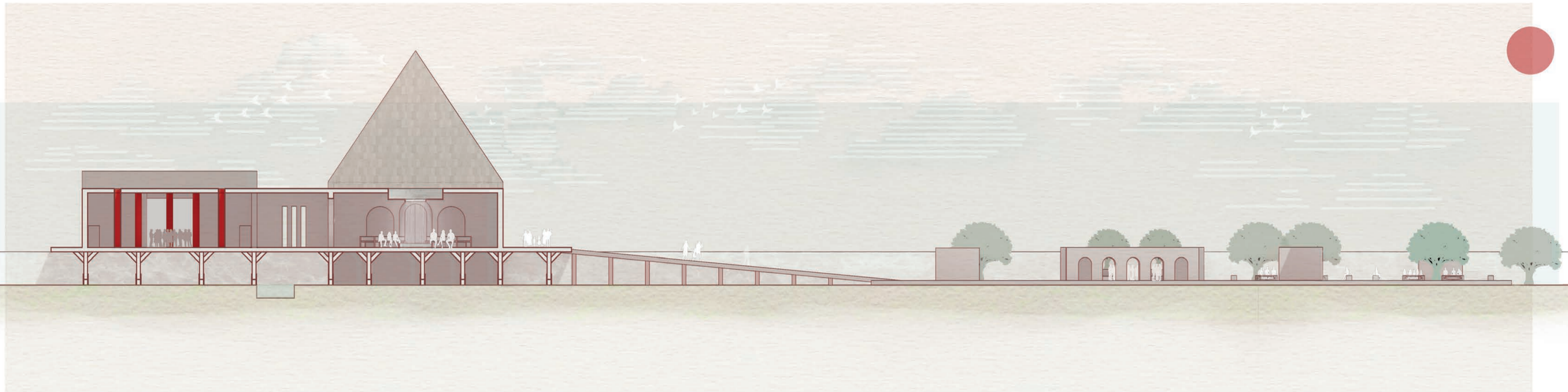


Proposal 5 on Site  
Plan 1:500

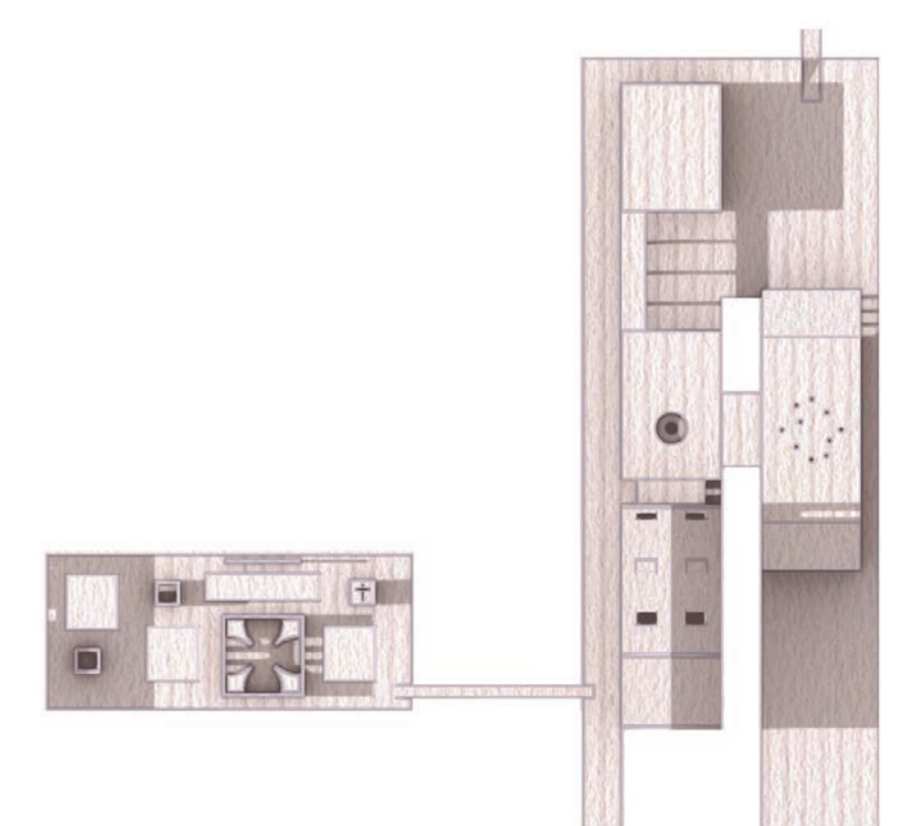
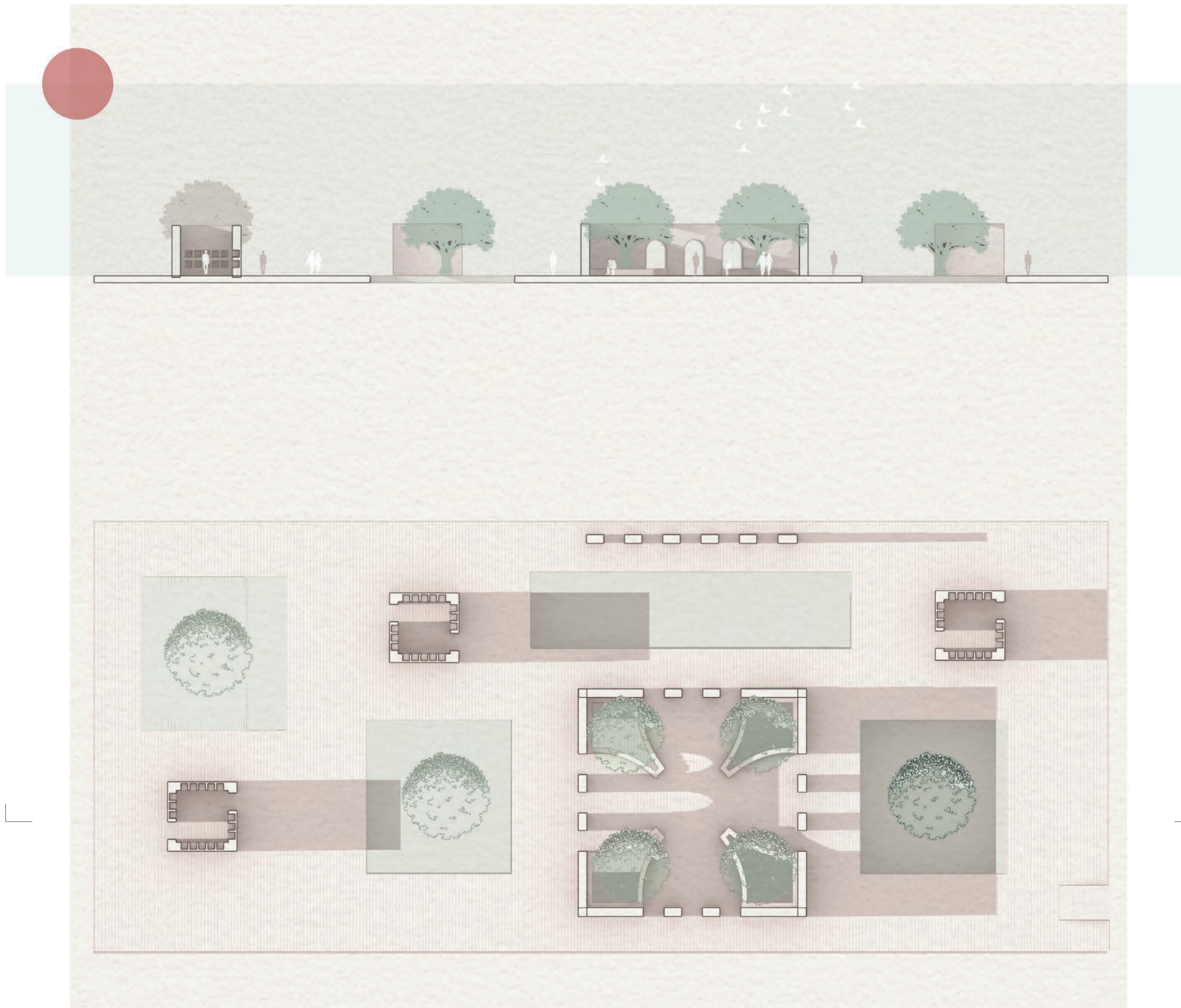




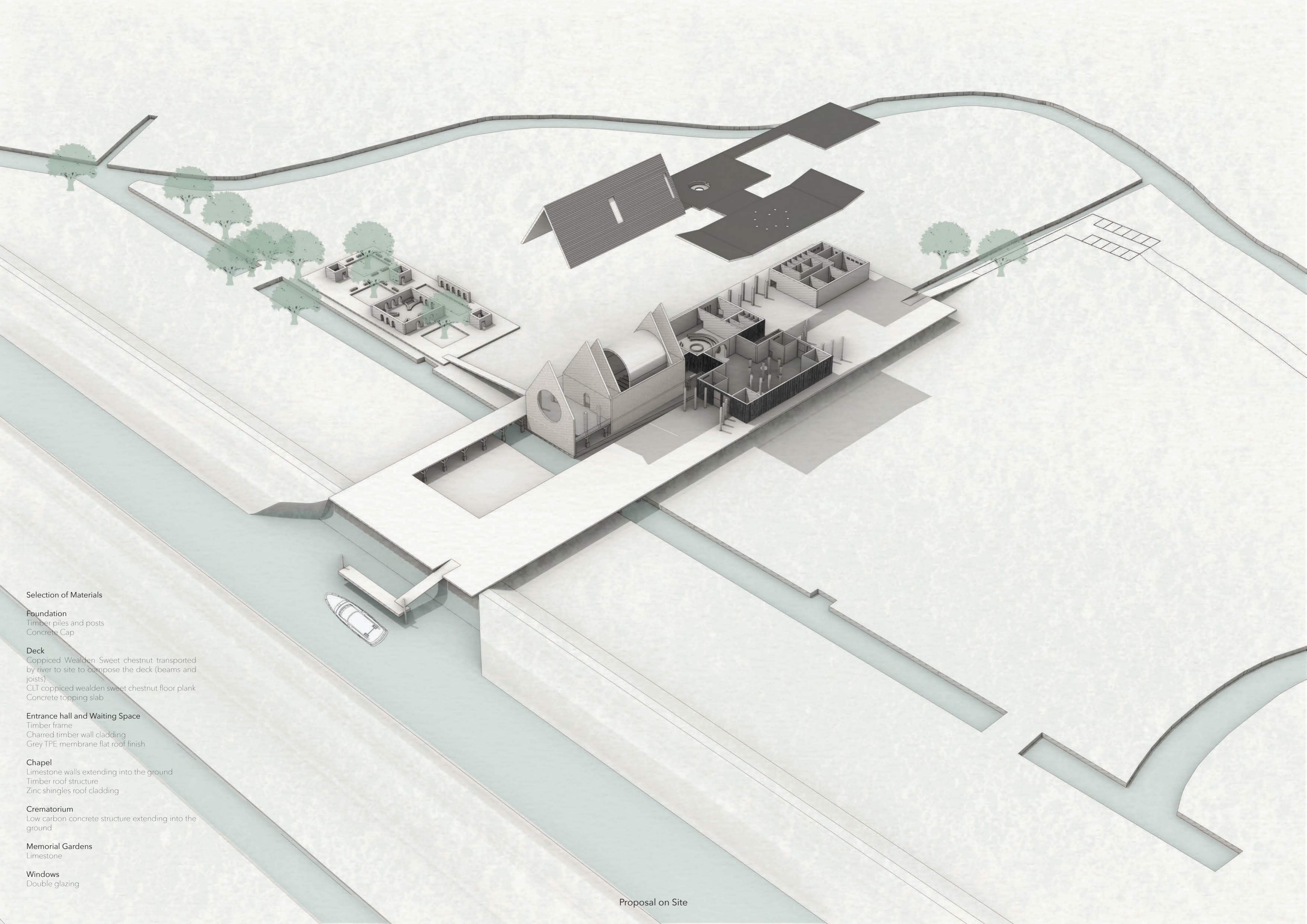
A-A' Section 1:500



B-B' Section 1:250



The Memorial Gardens



**Selection of Materials**

**Foundation**  
Timber piles and posts  
Concrete Cap

**Deck**  
Coppiced Wealden Sweet chestnut transported by river to site to compose the deck (beams and joists)  
CLT coppiced wealden sweet chestnut floor plank  
Concrete topping slab

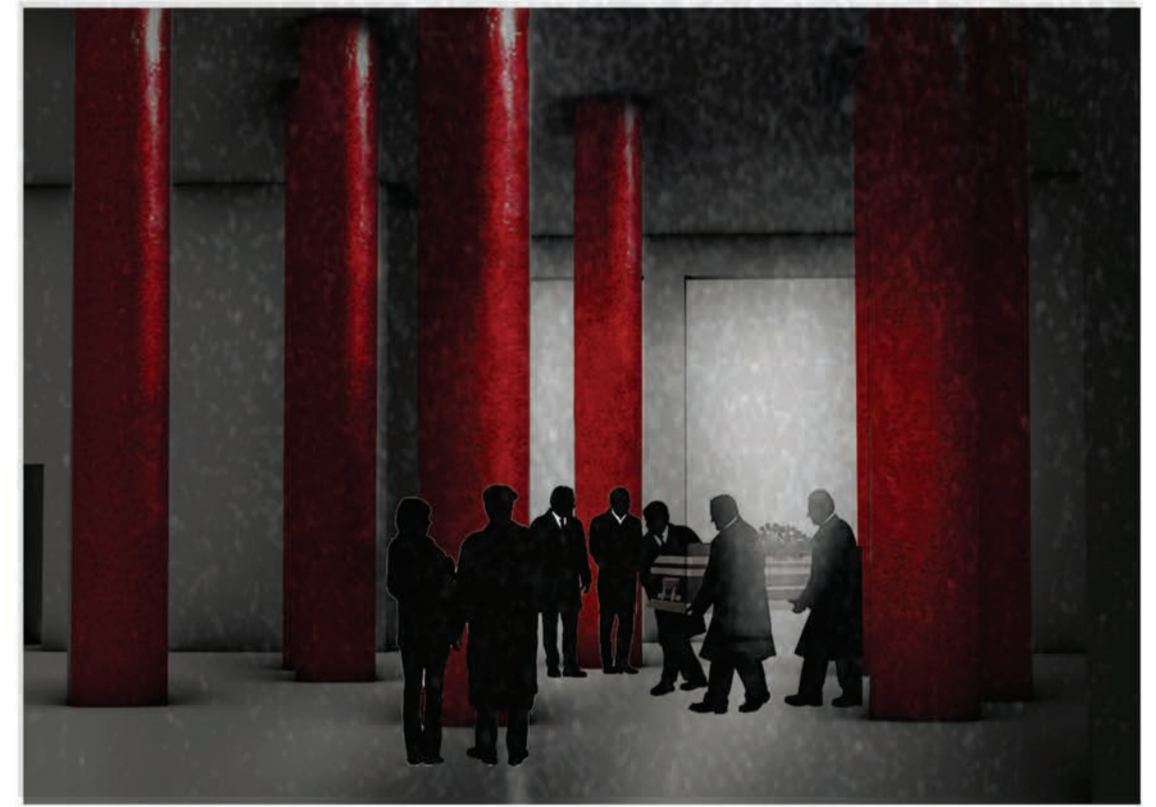
**Entrance hall and Waiting Space**  
Timber frame  
Charred timber wall cladding  
Grey TPE membrane flat roof finish

**Chapel**  
Limestone walls extending into the ground  
Timber roof structure  
Zinc shingles roof cladding

**Crematorium**  
Low carbon concrete structure extending into the ground

**Memorial Gardens**  
Limestone

**Windows**  
Double glazing







The project's ambitions are set out in its long title:  
A Place of Farewell: 'making the moment visible and present' - an architecture  
of proximity, distance and procession; a setting for lamentation and  
immanence.

Lamentation - A lament or lamentation is a passionate expression of grief, often  
in music, poetry, or song form.

Immanence - The doctrine or theory of immanence holds that the divine  
encompasses, or is manifested in the material world. (Wikipedia)

The extent to which this has been achieved will be judged by others. All matters  
of interpretation are subjective. Yet hopefully the architecture, although based  
on Christian principals, will be found to broadly connect with universal values  
and beliefs.